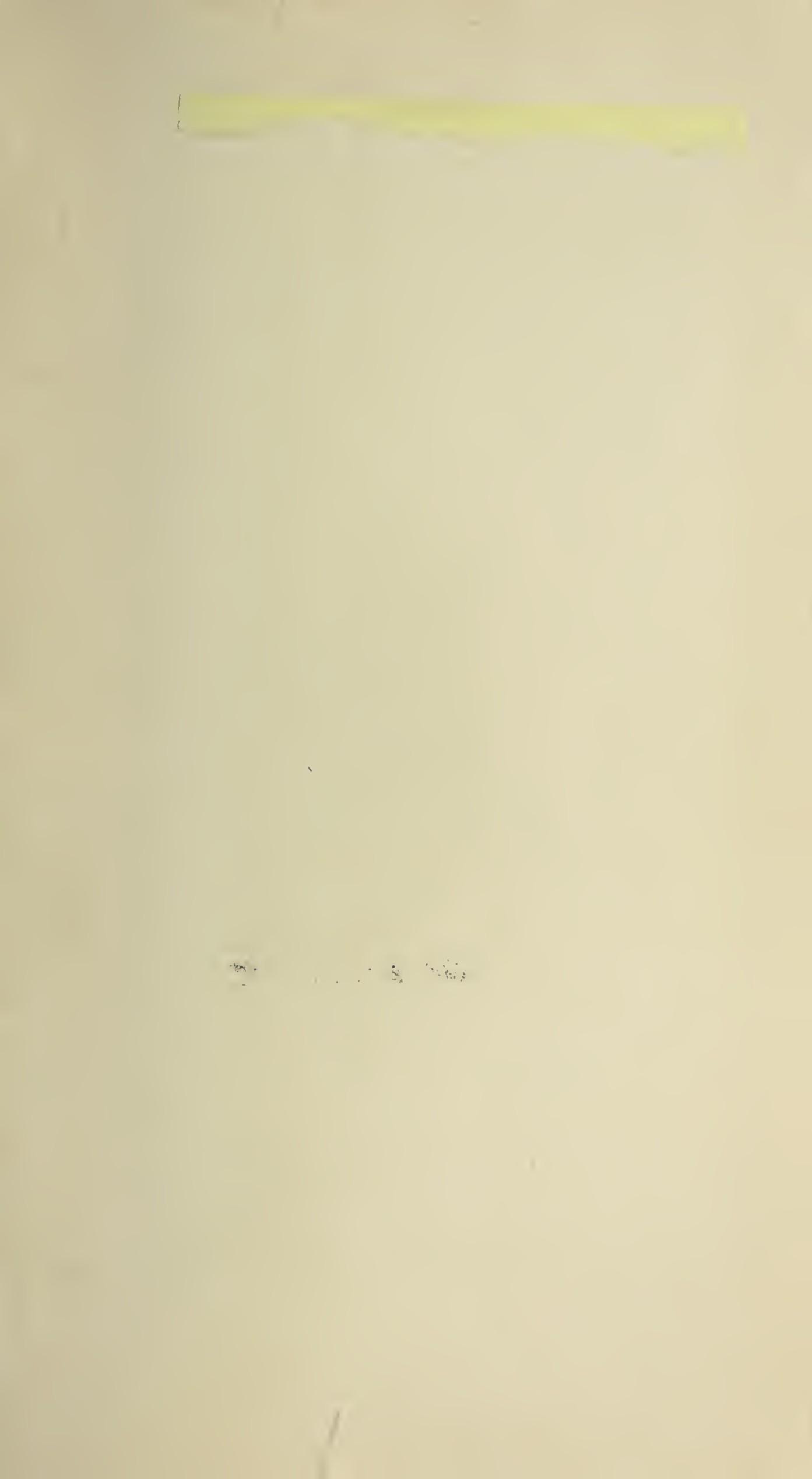
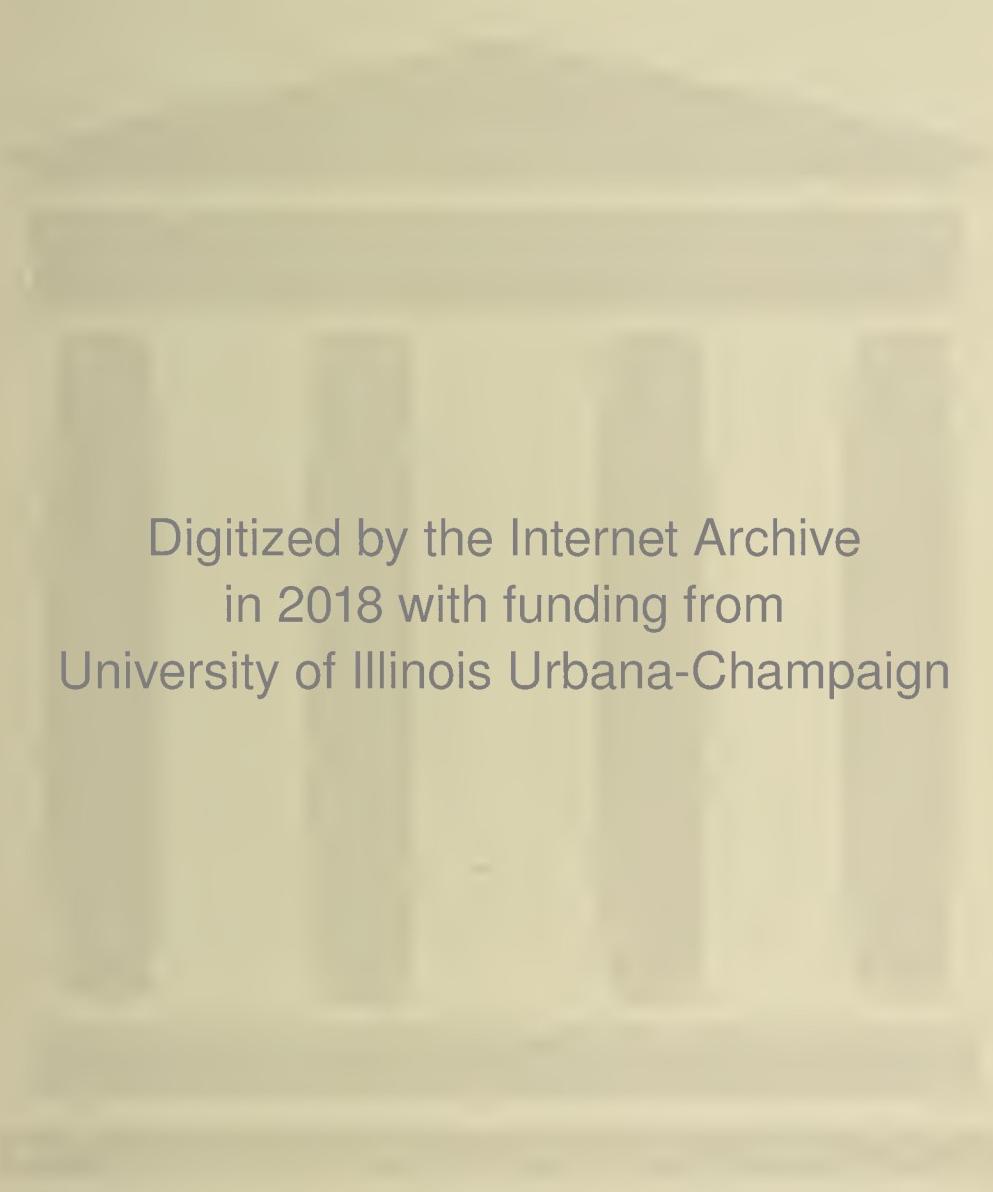


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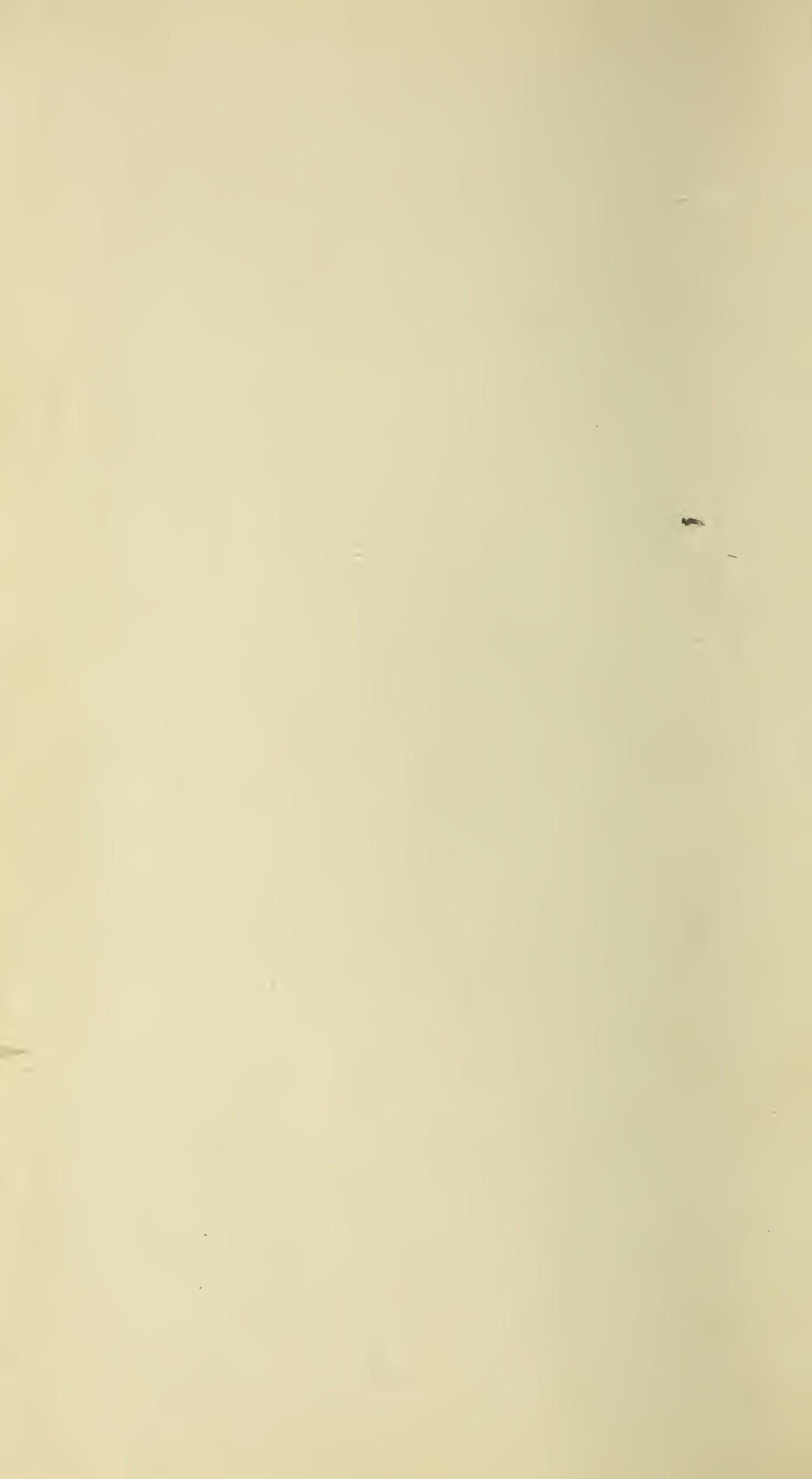
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Zion's Conflict with Methodist Apostasy

By REV. JOHN ALEX. DOWIE





ZION'S CONFLICT

WITH

METHODIST APOSTASY

ESPECIALLY IN

Connection With Freemasonry.

A SERIES OF DISCOURSES EXPOSING THE FACT THAT THE METHODIST CHURCH HAS BEEN SOLD OUT BY ITS LEADERS TO THE WORLD, THE FLESH AND THE DEVIL.

BY THE

REV. JOHN ALEXANDER DOWIE,

General Overseer of the
Christian Catholic Church in Zion.

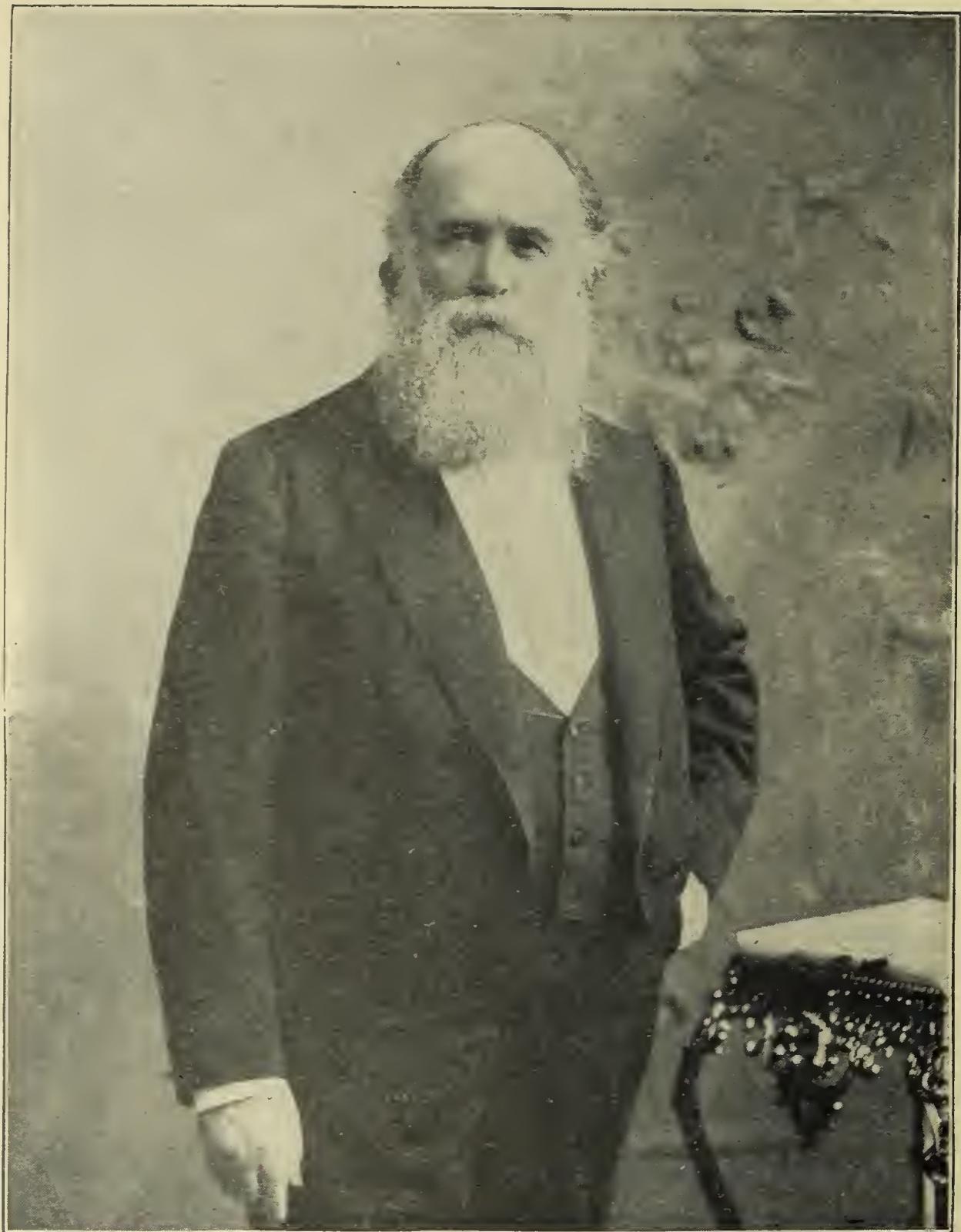
Delivered in Central Zion Tabernacle, Chicago, During the Sittings of the General Conference of the Methodist Church in Chicago,
from May 6 to May 24, 1900.

AN APPENDIX:

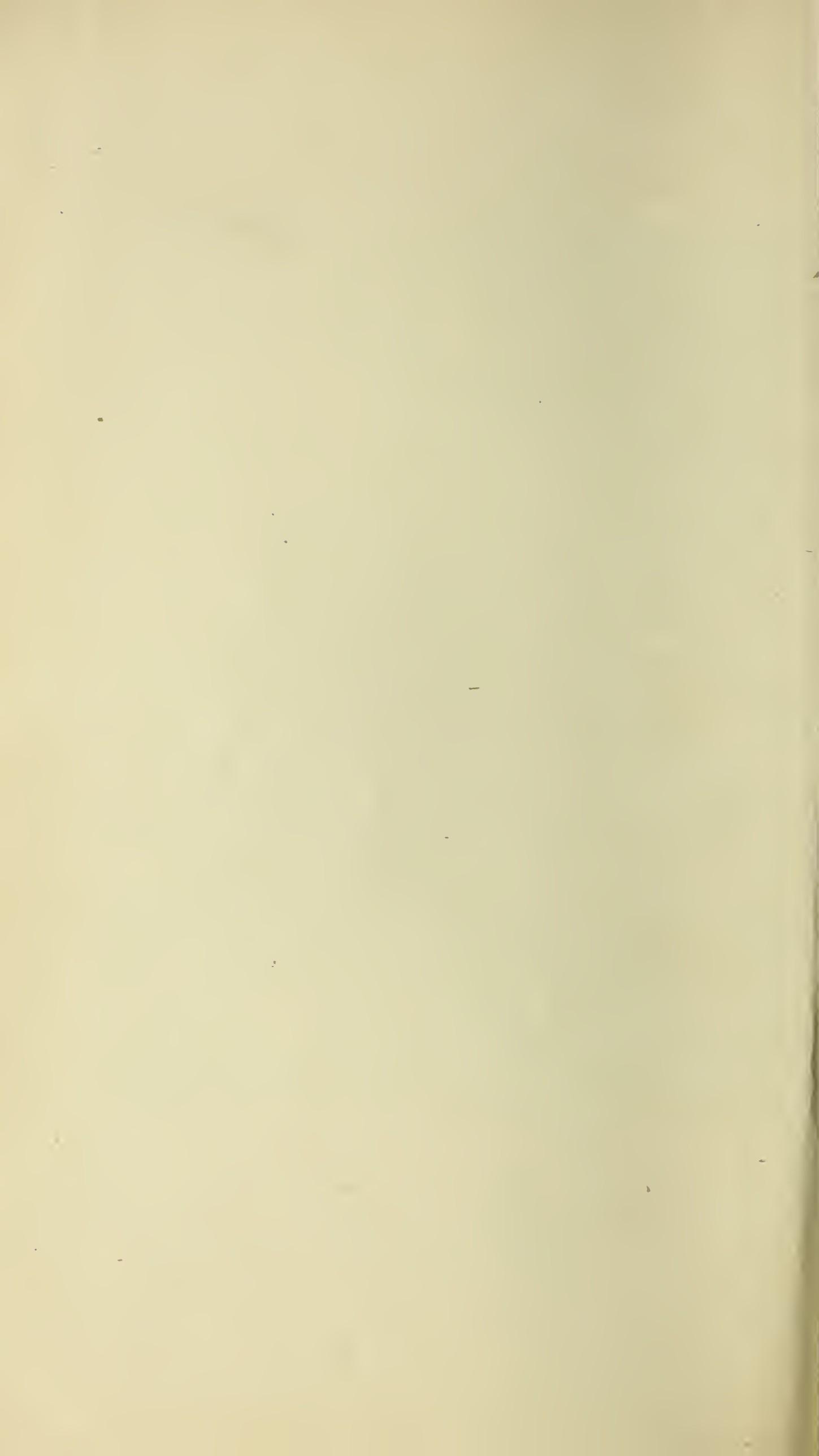
Zion's Inquisition for Blood,

Giving Facts Concerning the Murder of
Capt. William Morgan.

CHICAGO:
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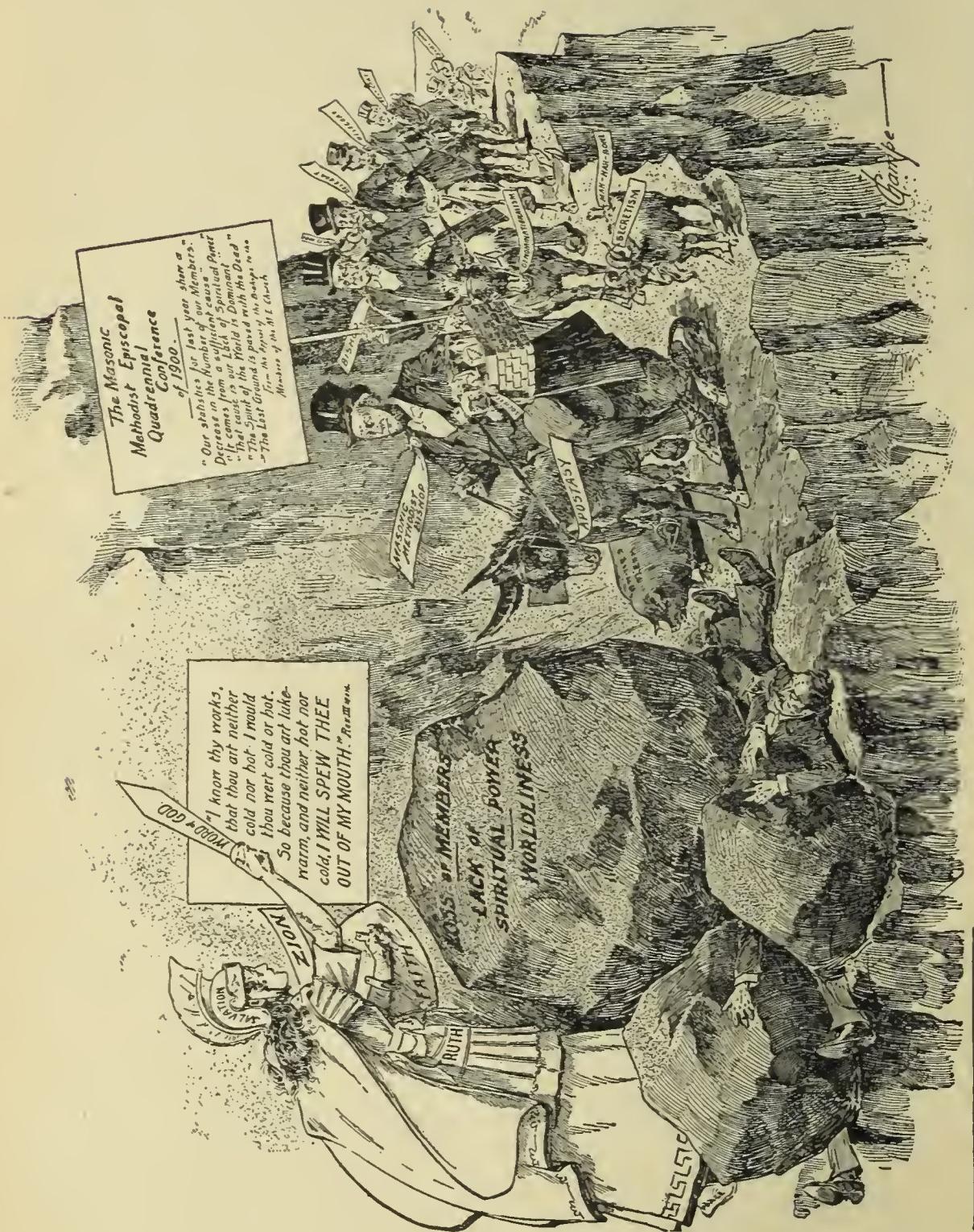
John Alex. Dowie



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"O full of all Guile and all Villainy, thou Son of the Devil thou! Enemy of all Righteousness, of all that now cease to avert the Right Ways of the Lord!"—Act 13:10.

ZION'S CONFLICT WITH METHODIST APOSTASY.

"The Earth is polluted, because they have Transgressed the Laws; changed the Ordinance, broken the Everlasting Covenant."—Isaiah 24:5.

Zion's Conflict With Methodist Apostasy.

PRELUDE: "BY WHAT AUTHORITY DOEST THOU THESE THINGS?" SERMON: "THE METHODISTS' 'SEAL OF THE COVENANT' EXAMINED."

EVER since the Quadrennial General Conference of the Methodist Episcopal Church sold itself to Chicago for \$50,000 nearly two years ago, the General Overseer has been promising that body of men a "warm reception" when they came to Chicago.

Since that time, his warnings to them on account of their apostasies, especially in the matter of their fellowship with the "unfruitful works of darkness" in Baal-worshiping Masonic Lodges, have become more and more distinct.

For the last few weeks that warning Voice had been ringing out with its terrible indictment, until the atmosphere was electrical with the forebodings of the coming struggle—Zion against the Apostasy, God against Baal.

On Wednesday, May 2, 1900, the Methodist General Conference began its sessions at the Auditorium, and on Lord's Day afternoon, May 6th, the General Overseer began his Series of Nine Discourses on Zion's Conflict with Methodist Apostasy.

With their accustomed zeal and love for the work, Zion's Seventies had distributed, in Chicago and suburbs, 300,000 cards announcing this and other meetings of the week and series. The result was seen in the magnificent audience which gathered in the splendid auditorium of Central Zion Tabernacle.

Every available seat was filled when the services began with the beautiful processional by Zion's White-robed Choir, and within a very few minutes hundreds were standing in the aisles, in the vestibules and in the vacant space behind the seats in the highest gallery. Many who came were turned away because there was no room for them. It is impos-

sible to estimate the number to which the General Overseer would have spoken on that Lord's Day afternoon, had he been able to secure a room large enough to accommodate them.

Although the man of God was visibly worn by the heavy draughts upon his strength made by the flying visit to Philadelphia and Washington, and the all-night labors upon LEAVES OF HEALING and other important matters since his return, God was with him in great power, and the telling effect of his Message of Truth was plainly visible in the faces of those who heard.

When the service begun many countenances wore a sneer, and sullen defiance was pictured upon many others. These sinister looks changed as the speaker proceeded with his argument. They first gave way to a look of absorbing interest, then, in many cases, to conviction and sympathy. In others, the mighty words created the deepest and most solemn thought.

There were a great many members of the Conference in the audience, and some of these were in open sympathy with the General Overseer.

One of them, a distinguished member of the Methodist body, sought an interview with the General Overseer after the service, and, it being granted, grasped him by the hand and said, "Thou art a man of God! I thank God for every word you said this afternoon."

The sermon over, a short intermission was given, during which those who did not wish to partake of the Lord's Supper withdrew. Those who remained numbered fully 2000. A most blessed time was spent in the services of the reception of new members, the ordination of new officers, and the communion of the Lord's Supper.

The presence and power of the Holy Spirit was manifestly in the midst of that prayerful company of Christians as they waited before the Lord.

As evidencing the "staying" qualities of the General Overseer, and of the thousands of Zion, we mention the fact that the exercises were continuous, save for a few minutes, from 3 to 9 P. M.—*six hours*. It was a time of great joy and of power.

Thus, with the sweet consciousness of the blessing of God, was Zion's great and most important Conflict with the Hosts of Hell in the nominal Church of God begun.

A. W. N. •

FIRST DISCOURSE.

Central Zion Tabernacle, Lord's Day Afternoon, May 6, 1900.

The services were opened by singing Hymn Number 226:

Stand up!—stand up for Jesus!
Ye soldiers of the cross;
Lift high His royal banner,
It must not suffer loss:
From vict'ry unto vict'ry
His army shall He lead,
Till ev'ry foe is vanquished,
And Christ is Lord indeed.

SCRIPTURE READING AND EXPOSITION.

The General Overseer then read from the Inspired Word of God in the book of the Prophet Isaiah, a part of the twenty-fourth chapter; also in the book of Malachi, the third chapter:

Behold, Jehovah maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The earth shall be utterly emptied, and utterly spoiled; for Jehovah hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the lofty people of the earth do languish. The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Behold, I send My Messenger, and he shall prepare the way before Me: and Jehovah, whom you seek, shall suddenly come to His Temple; and the Messenger of the Covenant, whom ye delight in, behold, he cometh, saith Jehovah of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto Jehovah offerings in righteousness.

And I will come near to you to judgment; and I will be a Swift Witness against the sorcerers—

Kashaph (pharmakoi), pharmacists, the makers and venders of these damning poisons that are cursing and destroying humanity: nicotine, alcohol, cocaine, opium, laudanum, morphine, and many other narcotic brain poisons.

Never was there a time when the witness should be more earnest and persistent, for the whole earth is defiled by the manufacture of poisons which destroy every power in soul and body until the spirit is enchain'd and dragged down to hell.

—and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and

that turn aside the stranger from his right, and fear not Me, saith Jehovah of hosts. For I Jehovah change not; therefore ye, O sons of Jacob, are not consumed.

From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with the curse; for ye rob Me, even this whole nation. Bring ye the whole tithe into the Storehouse, that there may be meat in Mine house, and prove Me now herewith, saith Jehovah of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith Jehovah of hosts. And all nations shall call you happy: for ye shall be a delightsome land, saith Jehovah of hosts.

The General Overseer leading, the entire audience joined in singing the twelfth verse with great enthusiasm several times. The effect was marvelous.

Your words have been stout against Me, saith Jehovah. Yet ye say, Wherein have we spoken against Thee? Ye have said, It is vain to serve God: and what profit is it that we have kept His charge, and that we have walked mournfully before Jehovah of hosts? And now we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God, and are delivered. Then they that feared Jehovah spake one with another: and Jehovah hearkened, and heard, and a Book of Remembrance was written before Him, for them that feared the Lord, and that thought upon His Name. And they shall be Mine, saith Jehovah of hosts, in the day that I do make, even a peculiar treasure; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not. For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble: and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch. But unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and gambol as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do make, saith Jehovah of hosts.

Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments. Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

Closing with this prayer:

May God bless His Word.

Zion's White-robed Choir then sang, with a sincerity which showed their feeling of the lofty sentiment, the tribute of praise in the words of the Te Deum.

Prayer was then offered by the General Overseer as follows:

PRAYER BY THE GENERAL OVERSEER.

Our Father who art in the heavens, we hallow Thy Name. Help us to say with all our hearts: Thy Kingdom come, Thy will be done in earth just in the same way as it is done in the heavens.

To that end, inspire in our spirits the words of this sacred song which has come rolling down through the ages sung by martyred hosts; sung amidst the fires; sung amidst the howlings of savage beasts which tore fearless children of God in the ancient days; sung still by hearts, we trust, with that deep humility and pure faith, still following in Zion in the steps of the Son of God.

We thank Thee this afternoon for all the blessing which has come to us through the Gospel, the Everlasting Gospel of God; that Gospel which tells us not merely of One slain on Calvary for sinners, but of One who is the Lamb of God slain from the foundation of the world, whose atoning sacrifice antedates human transgression.

We thank Thee for a Salvation which preceded sin; for a provision and for a redemption which preceded man's bitter disobedience and fall.

We thank Thee that in all the ages, in all the afflictions of Thy people, Thou hast been afflicted, and that in Thy love and in Thy pity redemption has ever been provided; that the angel of Thy presence saved them, and that in Thy love and in Thy compassion and pity Thou hast borne them and carried them all the days of old.

So Zion sings today the glad song that in all the ages amidst darkness and doubt and peril and pain and hypocrisy and apostasies of every kind has been sung by the royal few.

Oh God, our Father, grant Thy protection at this time, when perils are greater than ever before, perils among false brethren, and perils amidst an apostate and spurious Christianity; perils amidst those who betray their Master with a kiss, sell Him for silver, and consort in the darkness with those who never name His Name or own His power, and yet pretend in the light that they also are Christians.

Have mercy upon all who have apostasized through Secretism (Amen); through the dark corruptions of Satanic Masonry; through the horrible pollutions of a false Christ and a false resurrection of a mythical being, and in Thine infinite mercy deliver the people. (Amen.) Deliver the people of God. Deliver the people at large from the powers of those who are the world-rulers of this darkness, and in Thine infinite love and mercy destroy these high places of evil (Amen), and let the people go free. (Amen.)

For Jesus' sake, help us in this series of discourses which will occupy the next three weeks, if we are permitted to speak for Thee.

Give unto us Wisdom, Knowledge, Faith: the Faith which perceives and receives; the Faith which uses the Divine powers which are within Thy grasp; the Faith which works for Thee; the Faith which rests in Thee.

Give unto us the Love: that Love which is an all-consuming Fire; the Love which makes us love our fellowmen too much to fear them; the Love which bids us warn of danger; the Love which impels us to bring them into Salvation, Healing and Holy Living.

Give unto us not only these Graces, but the needed Gifts that by means of the Word of Wisdom, and the Word of Knowledge and Faith the Church of God may enter into the possession of the Gifts of Healings; Workings of Powers, Prophesies, Discernings of Spirits, Tongues and Interpretation of Tongues. Grant that Thy people to whom these gifts were given, and from whom they have never been taken away, may remember and realize that the gifts and calling of God are without repentance.

To this end, bless Thy people. Look in great compassion at this time, therefore, upon those who have transgressed the Laws; who have changed the Ordinance; who have broken the Everlasting Covenant of Salvation, Healing and Holy Living. Have mercy upon those who have repudiated and cursed those who preach that Tri-une Gospel, and practice the Triune Baptism which, by Thy Son, Thou didst command.

Have mercy, therefore, upon the apostate Methodist Conference (Amen), which has denied the Lord who bought His people as their Healer and Cleanser; which has transgressed the Law of the Spirit of Life in

Christ Jesus; which has changed the Ordinance of that Triune Baptism, which brings with it death to sin, life in God, and power for service; which has broken that Everlasting Covenant. Have mercy upon them.

Open the eyes of multitudes of godly men and women and ministers within that communion to see the truth, to receive it, and to be set free. Let not pride rule their hearts. Let not hatred shut the door, but let pride and hatred depart. Bless to that end our witnessing for Thee.

Hear us for Thy people everywhere. Grace, mercy and peace be with all who love our Lord Jesus in sincerity.

Bless the Christian Catholic Church in Zion (Amen), in America (Amen), in Europe (Amen), in Asia (Amen), in Africa (Amen), in Australasia (Amen), in the Islands of the Sea. (Amen.)

Bless the words that shall be spoken this day, to earth's remotest bounds.

We ask this and the presence and power of the Holy Spirit in the Name of Him who for our sakes endured the Cross and despised the shame, and is now set down at the right hand of Thy Throne, oh God our Father, our Advocate with Thee. Hear us for the sake of Jesus, who in the days of His flesh when one asked Him, "Lord, teach us to pray," said, "After this manner therefore pray ye":

The Disciples' Prayer was then chanted by Zion Choir and congregation.

The announcements were then made.

BY WHAT AUTHORITY DOEST THOU THESE THINGS?

The General Overseer then delivered the following prelude:

Now it might be a fitting time before I deliver the discourse of today to utter a few words by way of prelude.

I do not as a rule read the prefaces to books. They are very wearisome, but sometimes they are very necessary.

If you will permit, I think that it would be proper for me to answer a question which a distinguished minister of the Methodist body asked me this week:

"By what authority doest thou these things?"

"Who gave thee this authority?"

The same questions were asked of Jesus long ago.

He was an untitled teacher without any rabbinical rank, the reputed son of a carpenter, or held by some to be the disreputable offspring of a harlot. That horrible and foul charge is flung to this day in the face of the Christian Church by the accursed representatives of modern Spiritualism, that anti-christian imposture. That heathen cult denies the divinity of Christ and defiles the good name of the Holy Blessed Virgin Mother, the purest woman who ever lived on earth. God sanctified her and made her Holy. She was Blessed by God and by the angel whom He sent. In her virginity she conceived and in her purity as a Virgin Mother she brought forth that Holy Thing, the Son of God.

She was Holy, because God made her so; Blessed, for heaven so proclaimed her; Virgin, for it was a virgin who conceived and brought forth the Son of God.

Mother, mother, mother, of Him who bore our sins and carried our sorrows and whose heart was pierced!

He was once asked that question.

By what authority doest Thou these things? And who gave Thee this authority?

"You have no standing among the rabbis," they said to Him; "there is not a teacher of rabbinical rank who will endorse you. You have no station. You are a blasphemous wretch."

Do you remember how He answered?

He said, "The Baptism of John, whence was it? From heaven, or of men? I will take either answer. Tell me. Was it of heaven, oh Pharisees, or was it of men?"

But they were crafty Masons. They were not only Entered Apprentices and Fellow Craft Masons, but they were Master Masons. They had not studied Solomon for nothing. Like him, "their hearts were turned away after other gods"; they were, as he was before he died, practically "heathen"; and for this God was angry with them as he was with that beastly Solomon who wound up his life by going after Ashtoreth the goddess of the Zidonians, Milcom and Molech of the Ammonites, Chemosh of the Moabites, and many others. The Pharisees of Christ's time were traitors to the Eternal God, and murderous haters of His Son.

They were bad, but they were clever, and they pondered over His divinely wise answer.

They said, "If we say from heaven, He will say, 'Why did you not do what he told you, then? Why did you not believe in Me? He told you I was the Christ, the Lamb of God. You remember that day when he baptized Me amidst a crowd of sinners that he said: 'Behold, the Lamb of God that taketh away the sin of the world.''"

They saw the point, that if they said that John's Baptism was from heaven, then they were in a corner, because they must recognize His authority as the Messiah.

Then they looked at the other horn.

There was a "ram's horn" and a goat's horn (laughter), and they got on both the horns that time, as their lineal spiritual successors did in Chicago recently.

There are two horns to all these dilemmas, and the other horn was this: "If we say that the Baptism of John is of man—look at this audience." (The General Overseer at this point indicated with a gesture the great audience of over 3000 people then present in the Tabernacle. The effect of this sudden and dramatic application of his lesson was startling and convinc-

ing.) (Laughter.) "Look at this audience. Look at the crowds who have gone away, because they could not find room. Look at the people. We are afraid of the people." So they lied. They said, "We don't know."

I WILL ASK YOU THE QUESTION, "FROM WHOM IS MY MINISTRY?"

When you have settled where my ministry comes from; when you have settled whether Salvation, and Healing, and Holy Living come from the Devil or from God, I will answer your questions. (Applause. Amens.)

Let every one who has been blessed by Salvation and Healing in Zion arise. (Instantly the witnesses arose, with faces glowing with joy. On every side they told by rising the wonderful story of God's saving and healing power manifested in Zion until 2500, a veritable cloud of witnesses, were upon their feet.)

Now, you Methodists, look around. It is a good sight for your eyes.

Overseer Piper (referring to the Methodists)—They are all sitting.

Dr. Dowie—I suppose that at least 2500 persons are now standing. There are over 3000 persons in this building now. Did God bless you in Zion?

Answer—"Yes."

Dr. Dowie—Did He heal you?

Answer—"Yes."

Dr. Dowie—Were you sick?

Answer—"Yes."

Dr. Dowie—Did that healing come from God or the Devil?

Answer—"God."

Dr. Dowie—Have you no fear of the Methodist Conference?

Answer—"No."

Dr. Dowie—How many of you were Methodists? (Laughter.) Put up your hands. (Hundreds of hands were raised. Applause.)

Dr. Dowie—Did I charge you anything?

Answer—"No."

Dr. Dowie—Do you know anybody I ever did?

Answer—"No."

Dr. Dowie—Thank you very much. Sit down.

That might help the Methodists. You cannot find that answer in the Auditorium. (Laughter.)

In what Methodist Church today will you find 2500 persons who will arise and say, "God healed us through the Methodist ministry"?

That is the question you have to deal with.

When you settle whether Salvation, Healing and Holy Living come from God or the Devil, then you can settle where my authority comes from.

A WORD TO TRUE CHRISTIANS IN THE METHODIST MINISTRY.

My brothers who are really Christians, who really have not bowed the knee to Baal; you small remnant of the leaders of the Methodist body who have not been among those who have bowed in the East to the Worshipful Master, and in the South to another officer, and in the West to another, with your eyes blindfolded and all your clothes off excepting a dirty under-vest and a miserable pair of drawers, and one shoe off and one shoe on (laughter), and a tow-rope around your necks; all who have not been towed around the secret chamber of Baal, I say to you, my brothers, how can you remain with such associations?

I have no respect, not an atom, for the hypocrites who know that they cannot serve God and Baal and are the pretended servants of both. But for you, my brothers and sisters who have not yet bowed the knee to Baal, I pray: May God bring you out. (Amen.)

I have no hatred.

May God open the eyes of those who have bowed the knee to Baal to see their terrible sin, before the Sword of God shall hew them to pieces, as in the hands of Elijah it did at the foot of Carmel's mountain. I will talk of that story next week.

I shall say nothing but that which I believe to be true. As far as was possible to verify, I have done so.

May God help us, and at the end of this fight may God give victory to the right. (Amen.)

That which is a great trouble to some will now happen. You will give your offerings, and give your—what?

Voices—"Tithes."

Dr. Dowie—Do you believe in tithing?

Answer—"Yes."

Dr. Dowie—Has God blessed you in giving?

Answer—"Yes."

Dr. Dowie—He has? Any who have been poorer for giving their tithes, speak up and say Aye.

Two voices answered "Aye."

Dr. Dowie—There were two. (Applause and laughter from strangers in the Tabernacle.)

Wait a minute. I think that was a mistake. I will put it again. Any who are poorer for giving their tithes, say Aye. (No answer. Applause.)

I shall ask those who said aye, Was it a mistake?

Answer—"Yes."

Dr. Dowie—Thank you. You clapped too soon, you Methodists. (Laughter.) You were "taken in." I will put it again. I want that point settled in Central Zion Tabernacle today beyond dispute. I will put it affirmatively. Have you been blessed since you gave your tithes?

Answer—"Yes."

Dr. Dowie—Any who have not, say No. (No answer.) That is the answer in Zion.

GOD HAS BLESSED, FINANCIALLY, THOSE WHO HAVE PAID THEIR TITHES.

I only said that because we are attacked everywhere about these tithes. There is no difficulty in Zion about it. I want to know why people should object who do not give anything? (Laughter. Applause.) They might leave that to the people who give. May God bless you.

Pray for me now. The tithes and offerings will be received.

While the ushers gathered the offerings of the people, Zion's Choir sang the anthem, "Praise ye the Father!" with splendid volume, harmony and expression.

THE METHODISTS' "SEAL OF THE COVENANT" EXAMINED.

INVOCATION.

Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

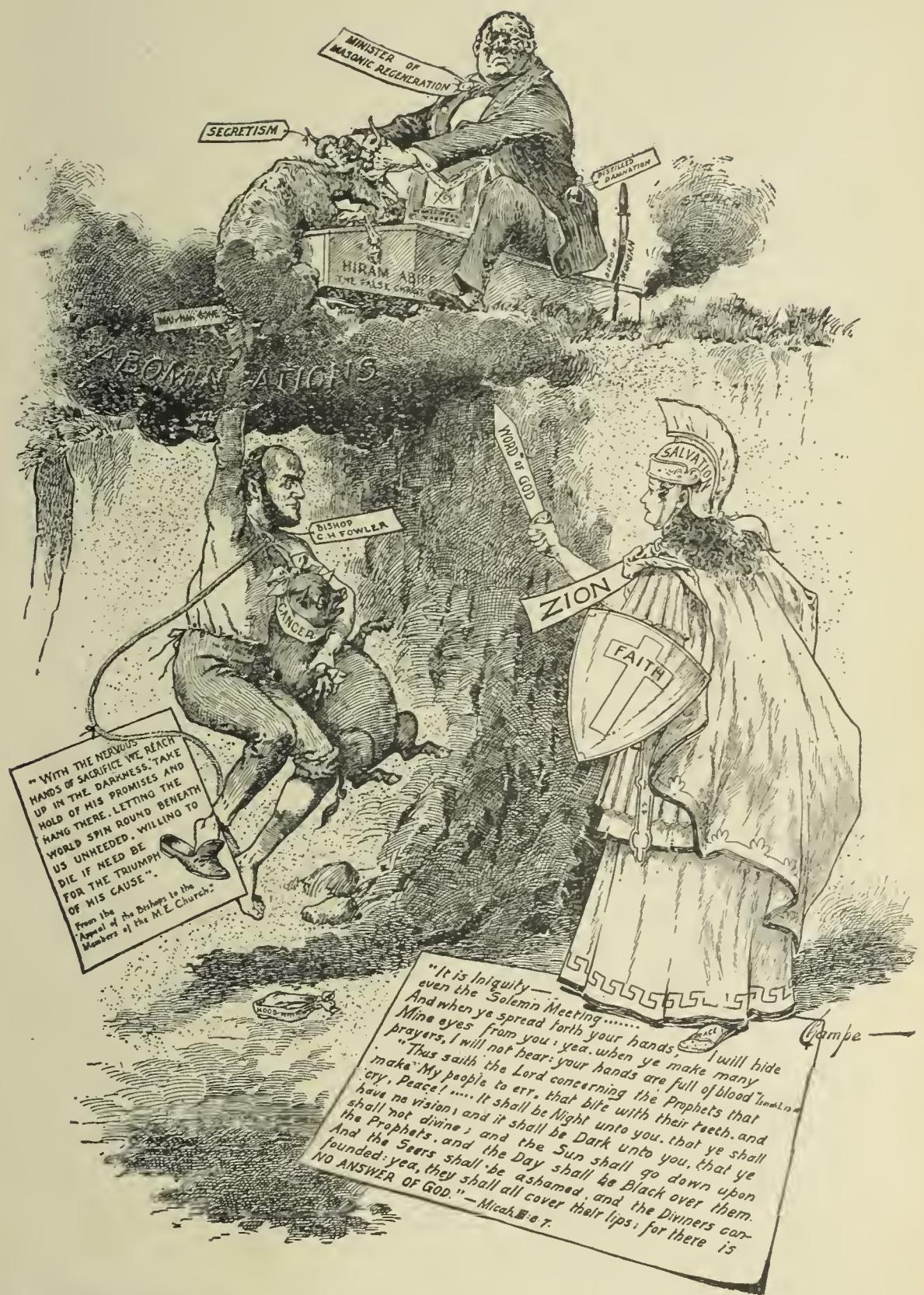
I am to speak to you this afternoon concerning the Methodists' "Seal of the Covenant," a well-known document issued by all the official organs of the Methodist Episcopal Church. The copy upon which I shall speak today is one of the official copies, it is that of one of their official papers, the Omaha *Christian Advocate* of March 3d, the same date as that upon which the *Ram's Horn* uttered its blast against Zion, and came to nothing but shame.

In the front of all I have to say today I will place the words which I read to you in the twenty-fourth chapter of the book of the Prophet Isaiah, the fifth verse:

TEXT.

The earth also is polluted under the inhabitants thereof; because they have transgressed the Laws, changed the Ordinance, broken the Everlasting Covenant.

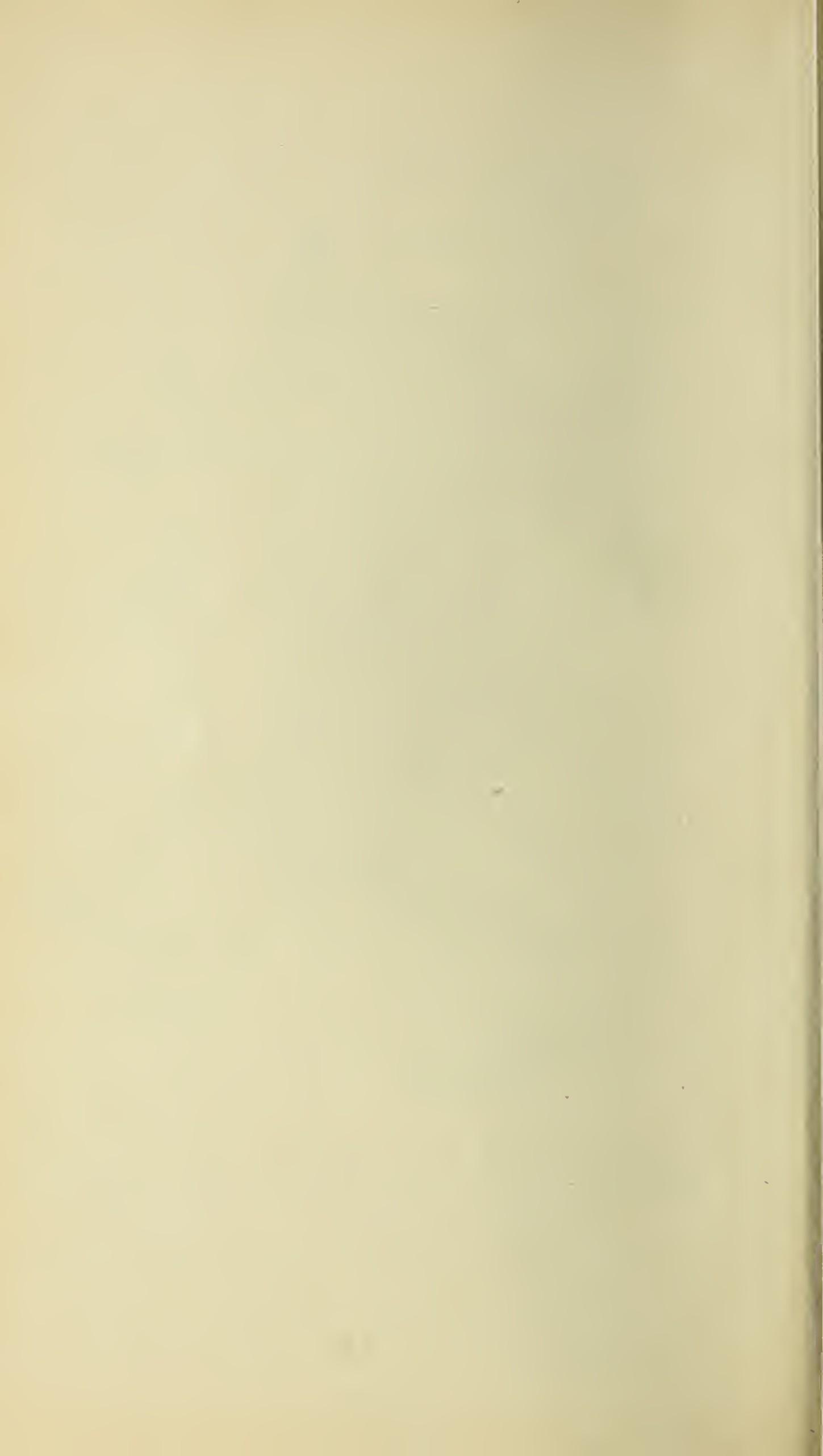
This discourse is introductory. I propose in it to deal only with the first official document issued in connection with the Call to Humiliation and Prayer by the Board of Bishops of the



"Thou shalt grope at Noonday, as the Blind gropeth in Darkness, and thou shalt not prosper in thy ways; . . . and there shall be NONE TO SAVE THEE." Deuteronomy 28:29.

ZION'S CONFLICT WITH THE APOSTATE CHURCHES.
METHODISM CLINGING TO MAH-MAH-BONE IN THE DARKNESS OF MASONRY.

"Jesus spake unto them, saying, I am the Light of the World: he that followeth Me shall NOT WALK IN THE DARKNESS, but shall have the Light of Life" John 3:12.



Methodist—or, as we call it in Zion, Masonic-Methodist Episcopal Church.

It is within our right to examine a document of this kind which is not only an appeal to the members of that Church, but which spreads before the whole community the present condition of that Church.

It is to be admitted that this document is in strong contrast with that which was issued last week to the meager audiences which attend the Conference in the Auditorium; for there are more people in Central Zion Tabernacle now than there have been in the Auditorium at any one time during this last week.

Today while we are speaking the report is sent in that with one of the greatest Bishops speaking at the Auditorium, the first floor is full, the balcony one-quarter full, the galleries empty. I will tell you how many there are there, if that report is correct. About 2000! At the outside calculation 2500 are listening to that Bishop.

There are more than 3000 now present in Central Zion Tabernacle, and I am told that hundreds have gone away for want of room.

I know what the Auditorium holds, because I preached there for six months. I know exactly what it holds. Its entire seating capacity, exclusive of the stage, filling the highest gallery, is 4037. Our seating capacity is over 3000.

Before the meager audience of last Tuesday an aged Bishop endeavored to put another document before the people, but it was too late. "The statesmanlike document," as they called it, was a piece of ecclesiastical politics that came too late.

It is fair that I should examine the document which I hold in my hand today. It was written by the most crooked of all the Bishops. His policy is held in contempt even by his political associates. I refer to Bishop Charles H. Fowler.

BISHOP FOWLER THE CHIEF OF BAAL-WORSHIPING APOSTATES.

This document was written by that Bishop, who is the chief of the apostates of that Church as regards Freemasonry. He is the Grand Chaplain of that Order for Pennsylvania: He and the Bishop who is speaking at the Auditorium, this afternoon, were rebuked publicly this last week for selling their services to their own Church, after being already paid. They were charged with demanding sums of money before they would even dedicate churches. In one case the church was called by the Bishop's own name. These men were publicly challenged with having made God's House a place of merchandise and, it might well have been added, a den of thieves. But they must bear their own burden.

Charles H. Fowler was not the man to malign his own Church. In writing this document he knew that the things

he wrote were true. Bishop Ninde, a noble man, who added his name to this document, would not have endorsed it had it not, in his judgment, represented the facts. Bishop Joyce, the other signer to the Call, is, I am informed, a Freemason of high degree, and he could, therefore, be depended upon to endorse the statements of his fellow Masonic-Methodist Bishop.

I therefore have a right to consider that this document forms a proper basis for this series of exposures upon which I enter today. I allege that which I have a right to be called upon to prove, that the Methodist Episcopal Church has been sold out by its leaders to the World, the Flesh and the Devil.

The examination of this document will prove it.

I will take thirteen statements from its voluminous utterances.

Here they are:

APPALLING LOSS OF MEMBERS BY THE METHODIST CHURCH.

Today our Methodism confronts a serious situation. Our statistics for the last year show a decrease in the number of our members.

That is their first statement. Why did he not tell all the truth? Why did he not tell that they had lost every one who had been added to their communion last year, and nearly 24,000 more, according to the figures supplied to the New York *Independent* by the Rev. H. K. Carroll, LL. D., a leading Methodist Episcopal minister, in its issue of January 4, 1900, page 38? Why did he not tell the Church in plain terms that they had lost the whole year's labor and 24,000 more members? They lost hundreds of thousands. If you tell me that the new members remained, then they lost hundreds of thousands of the old.

That is the first statement I make.

It is not a loss merely of 24,000, but it is a loss of 24,000 plus all they allege that they gained.

A terrific state of affairs, is it not? Millions of men and women prayed millions of prayers every day; millions of services were conducted; yet all they gained was lost, and 24,000 more!

Is there a man engaged in commercial business who would not say that a business so conducted had gone to the "bow-wows"; that it was time to close up and invest his capital elsewhere? There is not a business man but would say the same.

The year before that their best calculation was about one-sixth of one percent gained. Is there one man would conduct business upon such a basis? Will God continue to conduct business with such a Church? It is a fruitless tree, which has

ceased to grow, and is, therefore, *dying*; nay, more, *it is dead.*

"WHO SLEW ALL THESE?"

The second point in this is:

Year before last our advance was checked. Last year our advance column has been forced back a little. The lost ground is paved with the dead.

I ask you to note the admission that the ground that this Church has lost is paved with their own dead.

Who slew them? Why do you not face it?

"Who slew all these?"

The man who wrote it helped to slay them. The man who wrote it, and hypocritically weeps over the dead, led the murderer, spiritually, of his own people. The hand which tells the story is one of the hands that slew them. They were slain by Baal and his ministers, of whom one of the chief is Charles H. Fowler.

LOST SINNERS MEMBERS OF THE METHODIST CHURCH.

Third:

And there are now unhappily many Methodists who lack present knowledge of New Testament salvation.

Which means, in plain English, there are a great many Methodists in the Church who are damned, and all this Bishop calls that lost condition is, that "they slipped a cog." (Laughter.)

If a man has no present knowledge of Salvation, is he saved?
Audience—"No."

Dr. Dowie—Has he any right to expect us to believe that he is saved?

Audience—"No."

Dr. Dowie—Hence the Methodist Church has in its membership a large number of unsaved people. Even the numbers which they claim are a sham, a delusion and a snare.

THE METHODIST CHURCH PEOPLEDED WITH THE DEAD, SPIRITUALLY.

He says many are in the Methodist Church now who

Have slipped a cog in their experience, and, like many old families who have to date back to some buried ancestor to find their virtue and title to their nobility, have to date back to some dead experience to find their assurance and title to spiritual nobility.

What! If a man has to date back his title to Methodist nobility to a dead experience, is he not a dead man? Is there anything noble about him? Is he not an ignoble wretch who is a hypocrite, who walks about with a dead experience, and does not know a Living God? The dead are corrupt. They also spread corruption. Let them be buried, if they will not be converted.

I am showing what the Church is, according to its own Bishops' position, and examining this document which they call the "Seal of the Covenant."

What covenant is that? It is a covenant with death which has the seal of these Bishops upon it—an agreement with hell.

I marvel at the blindness of the men who sent this document forth.

THE METHODIST CHURCH RETREATING IN THE FACE OF THE ENEMY.

Fifth:

We have great organized benevolences. . . . We have successful revivals reported. . . . We bow with grateful hearts, remembering what God has done for us. But when we see how little we have done for Him, how we are retreating in spite of all our appliances, we feel our lack of power.

What! This brave Church retreating? Retreating in spite of their appliances! Who makes them retreat? Who is the cause of their retreat? Can that Church be a Church of the Living God which is retreating in the face of the Devil?

That Church is a Church of cowards, full of fear; and it is the fearful who lead the procession to hell: for it is written:

The fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.

God's Word says it; and if this is a Church of cowards who are retreating, then they are retreating back upon the lake of fire, and upon the second death.

They say, "We feel our lack of power."

Is that the Church of the Living God which lacks power? When power, whether you call it *exousia* (εξουσία), authority, or *δύναμις*, force, is gone, it is time for that Church to be buried.

Does God in Heaven want a Church without power?

BISHOP FOWLER'S UNFORTUNATE SCRIPTURAL ALLUSION.

Bishop Fowler further says:

We can only fall on our faces and cry to Him to have mercy upon us and "not cut us down, but spare us another year," and dig about us and fertilize us.

Why did he not say "dung us." Even the Revised Version says "dung," not "fertilize." The old Greek word *kopria* (κοπρία) has just that meaning of "dung," manure. But what was elegant enough for Jesus Himself to use in the parable of the Barren Fig Tree in Luke 13, was not elegant enough for the Barren Bishop!

And see if we will not do better. (Laughter.)

What! Does he forget the parable? Does he forget the passage of God's Word from which this is misquoted?

Do you not remember it?

Christ said that the Jewish Church of His day was like unto a tree to which the master of the orchard came seeking fruit, and found none. He found nothing but leaves, as you find in this Methodist Church—leaves, professions loud and strong and confessions of death. In one breath they tell you of their strength. In another they tell you that the ground is paved with the dead; that they have lost power, and are retreating.

The Master said:

Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground?

The vinedresser said:

Lord, let it alone this year also, till I dig about it, and dung it: and if it shall bear fruit thenceforth, well; but if not, Thou shalt cut it down.

That parable was spoken, probably, about the beginning of the third year of the Lord's ministry. Another year was given, and what did they do in that year? Did they do any better? No, they did worse. When the end of that year had come they had plotted the death of Jesus, and He had to utter the doom of the Church and of the Nation. That Church God had planted with His own hand fifteen hundred years before; that Nation God had preserved for nearly twenty centuries. Yet Christ on Olivet's mountain had to cry: "Your house is left unto you desolate," and to foretell the doom and destruction of the City, the Church and the Nation.

I tell you today, Charles H. Fowler—I tell you today, Bishops, Elders and members of the Masonic-Methodist Episcopal Church, that God has digged about you, and dunged you, and you will bring forth no fruit, therefore, He has put the axe in my hand and said, "Cut it down. Why doth it also cumber the ground?" (Applause.)

Eighth:

Let us not deceive ourselves. This decline in our membership is not an accident. It comes from a sufficient cause. That cause is the slipping cog in our experience, our lack of spiritual power.

It is not an accident? No, sir; you are right. It is not an accident.

A CHALLENGE TO REV. DR. J. M. BUCKLEY.

I hold in my hand the New York *Christian Advocate* of April 26th, edited by Dr. Buckley, a distinguished member of this Conference, who spoke, I was informed, but perhaps it was a slight exaggeration, about 800 times in the last Conference and is likely to speak a thousand times in this. (Laughter.)

I admire him. I would like to get him on this platform and have him tell you what he has told others: that Dr. Dowie is a fraud and Divine Healing a lie. I would like to have him here. I would like to give him an hour to show that Divine Healing is a lie. I would like to take another hour to pound

him, and show him what you could show him and have shown today. I would like to deal with him, and I venture to utter this challenge:

Dr. J. M. Buckley, you have talked about us all over this country; accept an invitation to come to Zion Tabernacle, and let us hear you here (applause); and I will promise you a larger congregation than Bishop Vincent has today. I issue this invitation on one condition: that, after you have had your say for an hour—and I am sure I will not interrupt you—you shall sit still while I have mine for an hour. (Applause and laughter.) If you desire to take it for a week, Dr. Buckley, come along, and Chicago will fill this house to overflowing.

But you will not come, Dr. Buckley. You are a knowing little Methodist. You are a smart little man.

You are like Hudibras. You can sing his song:

He who fights and runs away
Will live to fight another day;
But he who is in battle slain
Will never live to fight again.

I will promise to hand you over in small pieces, metaphorically speaking, to the Conference. (Laughter.) Come on.

You cannot say that I am too contemptible, because you know that if Divine Healing has any one man who leads it in this world, I am that man. (Amen. Applause.) My enemies have said that, and they have printed it, too.

You have to deal with me, Dr. J. M. Buckley. You are a nice little man, but you know how to talk where you cannot get hurt.

Like Hudibras, it may be said of Dr. Buckley:

He was a shrewd Philosopher,
And had read every text and gloss over:
Whate'er the crabbed'st author hath,
He understood b' implicit Faith:
Whatever Skeptic could inquire for:
For every WHY he had a Wherefore:
Knew more than forty of them (at Conference) do,
As far as words and terms could go.
All which he understood by rote,
And, as occasion served, would quote;
No matter whether right or wrong,
What might be either said or sung.

However, Dr. Buckley is a very able editor. He is a very able man, especially able when he fights where you cannot reach him.

I watch him very closely. I read his writings with great interest, and have prepared quite a careful spanking for him during the next nine days.

I thank him also for many disclosures of facts.

Dr. Buckley publishes an article in the New York *Christian Advocate* of April 26th, current number, page 11, Number 651, in

which the Hon. J. W. F. White, Judge of the Court of Common Pleas, has an article on "The Decline in the Methodist Episcopal Church."

SIGNIFICANT ARTICLE BY JUDGE J. W. F. WHITE.

Judge White opens his article, which Dr. Buckley publishes, and for which he is editorially responsible, by saying:

I have been a member of the Methodist Episcopal Church for sixty-five years, and my memory goes back several years longer.

He speaks concerning this "Seal of the Covenant," and at this point it will be proper to introduce his testimony. He says:

In my judgment the paramount cause of the decline was the *loss of the revival spirit in the Church*, and this was the result of two causes: first, worldliness in the laity; and, second, lack of spirituality in the ministry. I say the loss of the revival spirit; it is more than a decline. The old revival spirit has gone out of fashion—is abandoned—lost.

Formerly, if an unconverted person joined the Church—

My good Lord, do unconverted persons join the Methodist Church?

Are there any unconverted who join Zion? If there are any, I want to know, because they have lied, and I will have them out very quickly. You report them. They shall not remain in Zion—unconverted. Not if I know it. Such persons may be acceptable to the apostate churches; they cannot remain in Zion.

What business has an unconverted person in the Church? The Church is a Church of converted people, or it is no Church.

I beg your pardon—it is a Methodist Church. (Laughter.) It is no Church of God.

Formerly, if an unconverted person joined the Church, he was urged to seek conversion and never rest till he obtained the witness of his pardon. Now how is it? The unconverted join, scarcely hear a word about conversion, and never have any personal religious experience. What Jesus said to Nicodemus is forgotten—the new birth is seldom referred to in the pulpit.

Why is all this? Because so many have joined the Church who are satisfied being members of the Church, without experiencing the new birth or having any personal religious experience.

Then, if that is the case, Judge White; if that is the case, Bishops of the Church, what kind of a Church is your Church? A Church where regeneration is almost never spoken of, and where conversion is not required.

IT IS A CHURCH OF THE DEVIL.

It is not a Church of God. It is a Church of people who are dead in trespasses and sin, who are not alive to God.

How can it be the Church of God? The Church of God consists of those who have been redeemed, who through Repen-

tance and Faith and Obedience have the seal and the witness of the Spirit, and whose lives are in accordance with their profession.

Is that not a Christian definition of the Church and the conditions for fellowship? These are the universal conditions.

Now I will add another word of Judge White's experience. He says:

They are very respectable people, generally of wealthy and fashionable families. They participate in the fashionable amusements of the day, frequent theatres, operas, etc. They do not want to hear from the pulpit the plain old Gospel.

They would never come to Zion then.

They want a fine church, select choir,—

We have that.

—good society.

We have that; but our "good society" might not suit the fine folks who change "dung" into "fertilize," and who call backsliding and spiritual death, "slipping a cog."

The preacher must give them nice, pleasing sermons on such themes as do not touch their daily life or intimate they are not all good Christians. As they pay the preacher well, he gratifies them and is perfectly happy.

That is what Judge White, sixty-five years a member of the Methodist Church, said only a week ago last Thursday in New York. I therefore am justified in calling your attention to the fact that the Bishops and leading members tell us that the Methodist Church has gone to the Devil; that it does not even pretend to confine its fellowship to persons who are converted.

Theatres, operas! Think of one opera. Think of the opera of Faust. Think of that opera of Goethe's in which Faust, a Doctor; Marguerite, a Harlot; and Mephistopheles, the Devil, are the delightful trinity.

Is that going to help any one to heaven?

Audience—"No."

Dr. Dowie—Yet they tell you plainly that the Methodist Church members go to such operas.

Ninth point:

We have one dire disease--spiritual famine—lack of the witness of the Spirit, lack of personal experience, lack of spiritual power. And the symptoms are many and varied, but the disease is one.

Then I tell you out of your own mouth: I say that the Church which has that disease has leprosy in its walls, and it is time it were smashed and the people set free.

THE CURSE OF AMUSEMENT-SEEKING TO NATION AND CHURCH.

Tenth. In their own words:

Amusements are sought after as if they were a necessity. Like little children, people of all ages—

In this Methodist Episcopal Church.

—think they must be amused.

How low is the standard of a Nation, let alone a Church, where the cry is simply for bread and for games?

When that cry was heard in ancient Rome, "bread and the games," the noblest of her citizens foretold the doom of the republic.

In any Nation, let alone a Church, where the people are seeking for mere amusement and mere bread, that Nation has gone to political, social, commercial destruction.

It will fail as a military power, and it will perish as a national power. Let that spirit be supreme in a Nation, and it is doomed. But in a Church—the Church has gone which has that. The Bishops are right.

I can only tell you that if I were to give you the stories which come to me in hundreds of cases of why persons have come into Zion, it would be a terrible indictment on this line.

A gentleman in Wisconsin, a little more than two years ago, informed me that he had been an attendant upon the Methodist Episcopal Church all his life. That he had in due time become, in a certain town, the Superintendent of the Sunday School, President of the Epworth League, a member of the board of management, etc.

He wrote me that he had been a reader of LEAVES OF HEALING for some time, loved its Message and myself as God's Messenger, but felt that I was sometimes too harsh in my judgment of the Methodist Episcopal Church.

He thought that I should have sought to reform and not destroy it. He said he had prayed God many a time in some such words as these: "Oh God, help Dr. Dowie to reform the Methodist Church."

After saying all this, he said, "But I was all wrong, and with this letter I enclose you my application for fellowship. I beseech you to receive me into the fellowship of the Christian Catholic Church in Zion."

He then told me why he came to the Gates of Zion. It was because public announcement had been made that instead of an all-night of prayer on December 31, 1897, such as we always have in Zion, the First M. E. Church of that place had provided a New Year's Eve Concert and Supper in the church parlors, with games of various kinds, and as a *grand finale*, the Entertainment was to wind up with a kinetoscope representation of the *Prize Fight between Corbett and Fitzsimmons*. (Laughter.)

He told me that when he saw these announcements he went to his pastor and said, "Sir, you have been minister of this church for years, and, so far as I know, you have not had a single conversion. You have vexed my soul every hour of the time you have been here with your worldly ways, and now you show me that Dr. Dowie is right, and that the Church has

wholly gone to the Devil. I repudiate all my promises to support such a Church: for I intended my money to be given for the extension of the Kingdom of God, and not to the building up of a Church of the Devil; and I come to tell you that here is the resignation of my membership and all my offices."

He then said that he enclosed me \$85 back tithes, and shortly after he sent me \$30 more.

This illustrates where Masonic Bishops and ministers have led the Methodist Church, and how Zion is seen to be a refuge for the afflicted of God's people. (Applause.)

Let me tell you why you have been losing your members.

Among other reasons, they see that you who are leaders have gone to the World, the Flesh and the Devil. You have sold them out, and their eyes are opened, and they are going to flock to Zion in tens of thousands. (Applause. Amen.)

I have tens of thousands now. I believe hundreds of thousands are seeking the way to Zion with their faces thitherward.

ZION WILL GET ALL THE SHEEP AND LEAVE THE GOATS TO THE METHODISTS.

That will suit them, because they need the goats in the Secret Societies. (Applause and laughter.)

They ride the goat. How do I know? I have got one of the goats here now. I have it in its stable here. I bought it down in Wooster, Ohio. It is called "the Day Mare of the Desert." (Laughter.) Have you not seen it, many of you?

Voices—"Yes."

Dr. Dowie—Would you like to see it again? I will have it out before this series is over. (Applause and laughter.)

I will show you "the Day Mare of the Desert."

Eleventh:

The moral and spiritual forces of the Church, necessary for the building of great and Christlike characters, seem to be sidetracked. In many places the spirit of the world is dominant, instead of "the spirit which is of God."

Is not that a confirmation of my assertion? Yes or no?

Voices—"Yes."

Dr. Dowie—Of course it is. What is the use of talking any more about that?

Twelfth:

With some of our people the services of God's House receive attention when it is convenient. Inclination is towards society and its enticements.

THE CHURCH WHICH IS SO CONSTITUTED HAS GONE TO THE WORLD, THE FLESH AND THE DEVIL.

Thirteenth:

We are retreating when we should advance at double-quick to keep abreast of the rushing events of our time.

Friends, so far I have examined "The Seal of the Covenant," as the Bishops entitled this Call to Humiliation and

Prayer. As for Charles H. Fowler's story about the Marquis of Argyll, and his sealing God's Covenant with his blood, it is simply an insult to my country, Scotland, and to its heroic martyrs to link them to the Masonic Goat of which Mr. Fowler is the Grand Chaplain.

He dragged in the story; but it has no fitness in being used for his rhetorical purposes. Before I am through with these discourses I will declare to you God's Covenant and show you its Seals.

But the document we have been examining which has this misleading title, opens by the confession of terrific loss, that lost ground is paved with their dead, and it closes with the declaration that they are retreating.

By what possible process, therefore, has this General Conference the effrontery to stand before this city and land and claim to have any existence at all as representing a Christian Church, as an organization which God can bless?

"Dr. Dowie," says somebody, "do you deny the existence of Christianity in the Methodist Church?"

I DO NOT DENY THE EXISTENCE OF CHRISTIANITY IN THE METHODIST CHURCH.

God forbid.

"Do you deny the existence," some one might ask me, "of Christianity in the Roman Catholic Church?"

God forbid.

The hope, the faith, the love which the Gospel engenders, flourishes in the hearts of millions who know nothing of the fact that they have been sold out, as an organization, to the Devil.

There is no Church which you can name, which knows anything about Christ, which is wholly devoid of Christianity.

God forbid that I should make so foolish a charge.

I remember one day in Zion Tabernacle No. 1, there was a multitude pressing forward for healing, and a woman's voice rose and fell outside my door in weeping and in pain.

"Oh Lord, how long?" she cried; "how long?" I opened the door. It was one who was wearied and spent outright, for the deadly disease of cancer had seized upon her. A cancer as large as my hands could cover was in her right breast.

My wife was there; she who has labored with me so often until long past the midnight hour with the sick and sorrowing. I looked at this suffering, weeping woman, and somebody said, "She is a Roman Catholic, Doctor."

I said, "Mary! Mary! Did you believe what I said today?"

"Yes, Doctor."

"Are you willing to come to God through Jesus only, Mary?"

"I have come, Doctor. I came as you bade us to do, and I believe that God has taken my sins away. If you will put your hand there, He will kill the cancer."

Did I wait to ask whether she had been baptized in Zion?

Did I wait to ask whether a committee had sat upon her?

God have mercy upon the people who are sat upon by church commitees. We have no committees in Zion.

Did I wait to ask her a great many questions?

I did not, but I said, "Mary, let us pray."

When we had prayed, and I laid hands upon that cancer, she turned to me and said, "It is dead, Doctor. It is dead."

I do not know whether Mary Casey is here today. Are you here, Mary?

Mrs. Casey—"Yes, Doctor."

Dr. Dowie—There you are. How many years ago was that?

Mrs. Casey—"Six years in April."

Dr. Dowie—Mary, where is the cancer?

Mrs. Casey—"Gone. God took it away."

Dr. Dowie—Mary, you were in the Roman Catholic Church then, but you gave yourself to Christ, did you not?

Mrs. Casey—"Yes, sir."

Dr. Dowie—And you are in Zion now?

Mrs. Casey—"Yes, sir."

Dr. Dowie—And thousands besides you who have come out of Rome. Thank God for that. (Amen.)

Oh, do not go away and say that John Alexander Dowie said that there was no Christianity outside of the Christian Catholic Church. God forbid.

My brothers, Bishops in the Methodist Episcopal Church, there are some of you who love God as truly and as loyally as I do, and your hearts are breaking over the condition of your Church, for some of you have told me so.

THE OLD GARMENT OF METHODISM CANNOT BE PATCHED.

My brothers, get out. You cannot patch that old garment. You cannot put the new wine into the old goat-skin of Masonic-Methodism.

The goat-skin will burst, and the wine of the Gospel will be lost.

Make no mistake. My fight is upon the organization. My fight is not upon the loyal and brave and true men who still remain within its pale, hoping yet to reform the utterly devilish Masonic compound.

I pity them—I love them, and I tell them that they cannot revive a corpse. You cannot revive a Church which has died.

This Methodist Church by its own confession is dead. Then let it be buried. The Church of Rome is dead; dead, thrice dead. Yet within her pale there are women and men who love God and desire to do right.

Would to God that the Church of Rome, as an organization, were buried. Yet Christians are still to be found within its wicked walls.

They do not know anything about Mariolatry. They do not understand the accursed claims of Papal Infallibility. They do not understand the Idolatry of the Mass. They were brought up in it, and they have been seeking God; seeking Him with all their hearts; seeking Him with tears; and they have found Him, and He is leading them out of the Roman Catholic Church into the Christian Catholic Church. (Amen.)

I have not dealt, more than by an allusion, with the horrible cancer which is eating into the vitals of the bishopry, eldership, and laity of the Methodist Episcopal Church. I will read to you, however, one word before I close, from a President of the United States whose character history embalms as that of one of the purest statesmen and noblest citizens of this Republic.

FREEMASONRY DENOUNCED BY JOHN QUINCY ADAMS AND
WENDELL PHILLIPS.

He says these words:

I am prepared to complete the demonstration before God and man that Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of America.

These are the words of President John Quincy Adams. (Applause.)

I will add to them one more, and then close. It is the word of one whose name and fame is in all the homes of America:

As to the Freemasons, our most influential and dangerous Secret Society, I look upon their claim to antiquity as childish nonsense, and likely to mislead only the grossly ignorant. Their claim to be a charitable organization rests on the flimsiest and most insignificant foundations; while every fair man sees their hypocrisy in pretending to be a Christian body. Every Freemason swears to break the law, commit the greatest crimes, and repudiate Christianity. History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering, with great danger, in national emergencies. Every good citizen should make war on all Secret Societies, and give himself no rest until they are forbidden by law and rooted out of existence.

These are the words of the great patriot, who fought for liberty—Wendell Phillips! (Applause.)

I will take up the parable. I will demonstrate before we are through the truth of these things.

All in this great audience today who desire God to cleanse their hearts, who desire to be free from all association with

evil, stand and tell God that. (With some exceptions the entire audience arose.)

Do you desire God to cleanse your hearts?

Answer—"Yes."

Dr. Dowie—Do you desire to be free from all evil associations?

Answer—"Yes."

Dr. Dowie—Then pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me Thy Holy Spirit, that I may trust Thee and do right; that I may repent of all my sins against Thee, and against my fellowman; that I may restore that which is not mine to those whom I have defrauded. Give me power to confess the wrongs I have spoken or done, to the utmost extent of my power, to my fellowman, no matter what it cost. Give me Thy Holy Spirit, that I may be clean, free from all association with the infernal works of secretism and of darkness, and may come out of all churches which are apostate, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Answer—"Yes."

Dr. Dowie—Then you belong to Zion and to God. Sit down and bow your heads in silent prayer as Zion Choir sings the beautiful Recessional Song, "The Church's One Foundation."

After the choir had passed out, singing their recessional as they went, the large audience was dismissed with the following

BENEDICTION.

And now, beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit, and Soul, and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. The Grace of our Lord Jesus, the Love of God the Eternal Father, the fellowship of the Holy Ghost, the Eternal Comforter; one Eternal God, abide in you, bless you, keep you and all the Israel of God everywhere, forever. Amen.

SECOND DISCOURSE.

Central Zion Tabernacle, Tuesday Evening, May 8, 1900.

The meeting was opened by singing Hymn Number 100:

Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.
Christ, the royal Master,
Leads against the foe;
Forward into battle,
See, His banners go.

The Scripture was then read by the General Overseer from the sixth chapter of the Epistle to the Romans, closing with this prayer:

May God bless His Word.

Prayer was then offered by Overseer Piper.

The General Overseer then delivered a discourse upon the subject:

THE METHODIST CHURCH THE PROPERTY OF THE MASONIC ORDER

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, and to the tens of thousands and hundreds of thousands, perhaps millions, to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

The words which I read to you tonight are those which I shall place in front of my remarks. In the sixth chapter of the Epistle to the Romans at the sixteenth verse:

TEXT.

Know ye not, that to whom ye present yourselves as Servants unto obedience, his Servants ye are whom ye obey; whether of Sin unto Death, or of Obedience unto Righteousness?

When a man talks severely, as it is essential that I shall talk, he must talk in love; he must talk that which is true, for anything else but simple, naked truth must fail.

I have the proposition before me tonight, in my own language, which I must sustain by facts. I must demonstrate my proposition by facts which are indubitable, and conclusions which are logical, which, therefore, must stand every test, and which cannot be shaken.

Ye shall know the truth, and the truth shall make you free.

I have said that the Methodist Episcopal Church is the property of the Masonic Order. That is a very terrible thing to say.

It is difficult to get statistics concerning the number of leading property-controlling Methodists who are members of the Masonic Order.

All Masons do not wear the emblem upon their watch chains. Many do. All Masons are not known to be such. Those who are in the highest positions are oftentimes unknown to be Masons.

I have in my possession and have read, or glanced over, almost everything which is now extant in type on this question.

My studies in it extend over a good many years. My knowledge is derived not merely from books, but from men like Deacon Judd and others in this Church who have taken every degree, except the thirty-third, in straight Scottish Rite Masonry.

I have had, privately, very extraordinary conversations with a gentleman who has taken no less than ninety-four degrees.

These degrees could not all be taken in this country. They comprise the most secret work of Higher Masonry. Hence I have been in touch with, and am informed by, one who stands within a very few steps of the unknown ruler of Masonry. Let me just say here that

THE WORLD-RULERS OF THIS DARKNESS ARE MASONS.

Our warfare, or "wrestling," as the apostle puts it, "is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the upper air."

Masons in many cases are most crassly ignorant of Masonry. It is perfectly ludicrous to talk with some Masons who have only taken nine or ten degrees and hear the stuff they talk about Masonry. Even brethren like Deacon Judd, who has taken thirty-two degrees, are very little acquainted with many of these degrees.

One man passed through a great many degrees, that he might have a very high position. He was a very prominent man. They hurried him through them in three days and nights. He paid several thousand dollars, and bought everything in sight, but he said to me, after he had renounced Masonry, "You know more about Masonry than I do."

Masons will tell you that an outsider cannot know what an insider can. That is not true. Masons within the lodges do not know, even when they have gone through the thirty-second degree, what I know.

If it were known that I was the possessor of certain things which I do know of unwritten work, my life would be in still greater danger than it is.

Not that I care much about that, but I would not get to know some other things which I believe I shall find out.

An astronomer who is observing the sky and suddenly sees certain movements in the heavenly bodies, exclaims, "There is another heavenly body which affects that body, and I cannot see it. I must get a stronger telescope." When the stronger telescope comes, the discovery is made. My deductions are similar.

Any one who examines this matter attentively, thoroughly and deeply over wide continents, as I have, will know that American Freemasons are a set of babies. They do not know what Freemasonry really is, because Freemasonry has its center in Europe, and its strongest power in Asia.

Overseer Mason will not be surprised to hear that, because he knows the Chinese Empire is honeycombed with Secret Societies. This Masonic power practically controls all Asia.

Masonry, which has been so long nominally opposed by Rome, has, I firmly believe, its Secret Center in the Roman

Catholic Church, possibly in the General of the Jesuit Order.

THE HOPE OF JESUITISM IS IN FREEMASONRY.

Perhaps you did not see it, but when Admiral Dewey and President McKinley came together in Washington on the day of the presentation of the sword which was given to the Admiral by the Nation, a snap-shot was taken at a critical moment, and I have the picture.

Who is standing between these two? Cardinal Gibbons, of Baltimore.

I am studying the political situation, and I shall have something to say regarding a Methodist-Masonic President before we are through, unless there are some changes at the White House in some important matters.

Let Zion reserve all expression of promises as to where they will place their votes next November. Zion is theocratic, and our votes will be given where they will do the most good in extending the Kingdom of God.

The *Christian Cynosure* publishes in its last issue a symposium by Mr. J. M. Hitchcock, in which Mr. Hitchcock endeavored to obtain, for he never obtained it, from the Chicago pastors and those in the immediate vicinity, interviews as to which of them were Freemasons, and their real opinions of Secretism.

Hitchcock (says the *Cynosure* this month) interviewed the pastors as the reporter for the *Times-Herald* of this city.

What an innocent gentleman Mr. Hitchcock was. Why, had he not seen that H. H. Kohlsaat had become a Freemason?

The *Cynosure* continues:

Mr. J. M. Hitchcock interviewed the pastors as the reporter for the *Times-Herald* of this city, but such is the power of the Lodge that neither the paper for whom the interviews were obtained nor any other daily in this city dared to publish them. Mr. Hitchcock was told that the Secret Orders would consider the publication of these interviews an attack on the Lodge.

There was very little danger from anything the pastors said on the subject. Mr. Hitchcock never came to me for what I thought. He is on the side of the *Ram's Horn*, and so the opinion of the minister who preaches regularly to the largest congregations in Chicago was not sought.

The strongest talk of these ministers, even those who were opposed to Freemasonry, was like *eau de cologne*.

NEARLY EVERY METHODIST MINISTER IN CHICAGO IS A FREEMASON.

Nearly every Methodist minister whom he interviewed in Chicago was a Freemason.

In the city proper, I think they were all Freemasons. Those who were not Freemasons were pastors of unimportant charges in the suburbs.

It might serve to introduce my purpose if I read to you some words of the prominent Methodist Masons of this city, from Mr. Hitchcock's manifestly imperfect report of imperfect interviews.

Rev. Robert McIntyre, pastor of St. James Methodist Episcopal Church, said:

Secret Orders are decidedly helpful to the best interest of society. I myself belong to three of the older and best known societies; it is of these alone that I speak. They furnish good fellowship and tend to draw out and educate the social nature of man. They have a professional value. Many an orator noted at the bar, the pulpit or public rostrum got his start in the Lodge room discussing the charities and obligations of the Order.

They are the handmaid of the Church, and I should not hesitate to advise young men to join them.

Robert McIntyre, you lied when you said that, and you know you lied, if you are a Freemason. You know that the Masonic Order, so far from being a handmaid to the Christian Church, is an Order which cuts the Lord Jesus Christ's Name out of every passage which they read from the Bible where it actually occurs.

Some other of the gentlemen connected with Masonry were not so cautious. Dr. Hirst, pastor of the Centenary Methodist Episcopal Church, Chicago, was asked his opinion of Secret Societies. He said:

"The question is too general; be more specific and I will try and answer you."

"Well, Doctor, are you yourself a member of any of the oath-bound Secret Orders?"

"I am," was his unhesitating reply.

"Have you found that your connection with Secret associations has been helpful to you in the ministry?"

"Decidedly so."

A BOGUS CHURCH ROLL OF MEMBERSHIP.

Deacon Harper, were you not a member of the Centenary Methodist Episcopal Church?

Deacon Harper—"I was connected with the Epworth League."

Dr. Dowie—Did you know the Church roll?

Deacon Harper—"Yes, sir."

Dr. Dowie—Deacon, how many dead members were there on that roll?

Deacon Harper—"About 300, as near as I can remember."

Dr. Dowie—Could you find their addresses?

Deacon Haper—"No; the addresses were cut off."

Dr. Dowie—How long has that Church been established?

Mrs. Holden—"I think it was 1869, Doctor. I came out of that Church. I know that it is true about the bogus roll."

Dr. Dowie—In thirty-one years they have not 900 effective members.

Mrs. Holden—"They did not have an average congregation of over 300."

Dr. Dowie—After four years' existence there is not a single communion at which the Christian Catholic Church in Chicago does not seat 2000 members.

Dr. Hirst, when you said that Masonry had been helpful, you know you lied, if you referred to the ministry of the Gospel, in which repentance toward God, and faith in our Lord Jesus Christ are the first two essentials.

It might be helpful to you as an individual in getting positions and pay, but in winning people to God, you had to deal with a Church more than thirty years old which had not 900 effective members. The entire rate of progress in the whole thirty years was not thirty members per year.

Zion has many members from that Church, not only Mrs. Holden and Deacon Harper, but others who came out of it because it was dead and full of corruption.

I find out from this that Frank DeWitt Talmage is very favorable to Masonry. (Laughter.) Johnston Meyers says the only reason why he is not a Mason is that he cannot scrape up enough money to buy the degrees. (Laughter.) All the people who have been attacking us are Masons, or in sympathy with them.

One man says that in one little place where he was pastor there were no less than sixteen different societies. At Malta and St. Charles, Illinois, he says they have run to excess. He does not antagonize them, because he thinks he can get on better not to do so. Masonry silences cowards everywhere.

The sick and the poor and the maimed and the halt cannot have the benefit of these Secret Orders. That is a radical difference between these Societies and the Church.

Rev. J. R. Smith, Pastor Wheaton M. E. Church, Evanston, Illinois, said:

I am a Secret Society man, believe in them and belong to about a dozen or more of them. They do not intend, nor do they interfere with the work of the Church.

That statement is true as regards the Methodist Episcopal Church, where work is controlled by Masons and for Masons, not by God or for God.

As near as I can get at it, from certain records which I possess and other means of information, I make the assertion that

SEVENTY-FIVE PER CENT OF THE MEMBERS OF THE QUADREN-
NIAL CONFERENCE OF THE METHODIST EPISCOPAL
CHURCH ARE FREEMASONS.

In Chester, Pennsylvania, one of the brethren stated that ninety per cent of the members of the Conference there sitting were Freemasons. I have been told that my estimate is too low; that there are numbers of Masons in that Conference whom

I do not know to be Freemasons, because my authority is of an earlier date. I am safe in saying that seventy-five per cent are Masons.

I will take no other tonight than the first three degrees, and let you see whose servants they are.

I have the degrees. There is no question about that. I have submitted them to Masons well acquainted with them. I have Macoy's Manual of Masonry now in my hand, printed for Masons only. It may interest you to know how forty-eight of these degrees were preserved.

When Morgan was murdered, Hon. Thurlow Weed, ex-President John Quincy Adams and a host of great and good men threw themselves into the fight against Masonry after that horrible crime. Morgan's book, which Miller nearly lost his life for printing, containing the exposure of these three degrees, was reprinted, and circulated widely.

Antimasonry and antislavery went together.

After the murder of Morgan, honest Masons throughout this country who were Christians and patriots first, and Masons afterwards, threw off Masonry, and from 1500 to 2000 lodges surrendered their charters within a very short time. May God grant that a similar good time may come again!

HOW THE SECRET WORK OF FREEMASONRY WAS REDUCED TO WRITING FOR THE PUBLIC.

John Quincy Adams says that these ex-Masons got together in conferences, public and private, one especially at Le Roy, New York. It was felt that it was a good time to put upon record the secret work of the orders. A number had come from Europe, who were well up in other degrees known there.

Elder Bernard was appointed to reduce the whole thing to writing. He has given us their most important degrees in his book entitled "Light on Masonry and Oddfellowship," authenticated by the men who not only were in the Lodge, but the men who were the masters and "sublime potentates," who initiated the candidates. A President of the United States, John Quincy Adams, says: "To David Bernard, perhaps more than any other man, the world is indebted for the Revelation of the Most Execrable Mysteries of Masonry."

The Masons do not need to keep up their lying any more. We have their secrets. We have them from themselves. John Quincy Adams was no liar. Wendell Phillips was no liar. Thurlow Weed was no liar. The antimasons of that time came out of Masonry, and were amongst the best and noblest men America has ever produced.

I will read to you these three degrees to show you to whom a man belongs when he becomes a Freemason. That is my text.

I dare the Methodists to dispute that seventy-five per cent of the members of the Conference in session are Freemasons. I dare them to call the roll of that Conference tomorrow morning, to discover who are Freemasons.

Will Bishop Malleieu deny that he is a thirty-third degree Mason? Start off with him. Will Bishop Joyce deny it? Will Bishop Fowler deny it?

I defy Dr. Buckley to have the house brought together by a special call, and every man compelled to answer: Are you a Mason or not? I will be very glad to withdraw the statement, if it is found that it is not true: that seventy-five per cent of them, at least, are Masons.

Let me tell you, without going through all these degrees, what all these men must pass through. I will ask Deacon Judd: Can a man become a fourth degree Mason without taking the first degree?

Deacon Judd—"No, sir."

Dr. Dowie—Can he take a second without becoming a first, or a third without becoming a second?

Deacon Judd—"No."

Dr. Dowie—Are not these three degrees of the Blue Lodge the foundation of Masonry?

Deacon Judd—"They are the foundation."

THE HEATHEN CEREMONIES OF THE FIRST DEGREE OF FREE-MASONRY.

Dr. Dowie—I will read you the foundation. I am reading you from that portion of the first degree or Entered Apprentice and ceremonies of the initiation:

W. M.—Brother Stewards, you will repair to the preparation room, where you will find a candidate in waiting, whom you will duly prepare for the first degree of Masonry. (Before the Stewards leave the Lodge Room, they step to the altar—)

Now mark, it is an altar. It is an altar to whom?

Is it of Jesus Christ? Will one of them dare to say so? His Name dare not be mentioned. It is an altar to Baal, the sun-god, where to deceive, and to destroy, they have placed a Bible.

(Before the Stewards leave the Lodge Room, they step to the altar and make the proper sign. Leaving the altar on their right, they proceed to the preparation room.)

After the candidate has responded to the usual questions, and has been properly prepared for initiation by the Stewards, he is conducted to the door and requested to give three distinct knocks.

Now how is he prepared? He is "divested of all his apparel (shirt excepted)." A pair of drawers is put on him, which are kept on with difficulty. Sometimes they fall off him. The left leg of the drawers is rolled up above the knee. He has on an old undervest, one slipper and one stocking; a hood-wink over his eyes and a rope called a cable-tow around his neck.

S. D. to W. M. (rising and making signs)—There is an alarm at the door of the preparation room.

W. M.—Attend to the alarm.

The Senior Deacon, leaving the altar on his right, goes to the door, and answers the alarm by three similar knocks. The door is then partially opened.

S. D.—Who comes here?

Suppose it was the Rev. Dr. Joyce, Rev. Dr. Malleieu, Rev. Dr. Fowler, or the Rev. Dr. McIntyre.

Steward—A poor, blind candidate, who is desirous of being brought from darkness to light, and receiving a part of the rights, lights and benefits of this Worshipful Lodge erected to God and dedicated to the Holy Saints John, as many a brother and fellow has done before him.

S. D. to Candidate—Is it of your own free will and accord?

Candidate—It is.

S. D. to Stewards—Is he duly and truly prepared?

Steward—He is.

S. D.—Is he worthy and well qualified?

Steward—He is.

S. D.—By what further right or benefit does he expect to gain admission?

Steward—By being a man, free born, of lawful age and well recommended.

S. D.—Let him wait with patience until the Worshipful Master is informed of his request, and his answer returned.

The Senior Deacon closes the door, goes to the altar, salutes the Master, and gives three distinct raps on the floor with his rod.

W. M.—Who comes there?

S. D.—A poor, blind candidate, who is desirous of being brought from darkness to light, and receiving a part of the rights, lights and benefits of this Worshipful Lodge erected to God and dedicated to the Holy Saints John, as many a brother and fellow has done before him.

W. M.—Is it of his own free will and accord?

S. D.—It is.

W. M.—Is he duly and truly prepared?

S. D.—He is.

W. M.—Is he worthy and well qualified?

S. D.—He is.

W. M.—By what further right or benefit does he expect to gain admission?

S. D.—By being a man, free born, of lawful age and well recommended.

W. M.—Since he comes endowed with all these essential qualifications, it is my will and pleasure that he enter this Lodge of Entered Apprentices, and that you receive him in due and ancient form.

The Senior Deacon repairs to the door, opens it wide and says:

S. D. to Stewards—It is the will and pleasure of the Worshipful Master that the poor, blind candidate enter this Lodge of Entered Apprentices.

The two Stewards conduct the candidate into the Lodge, close the door and take their seats.

The Senior Deacon places his left hand on the right shoulder of candidate, and says:

S. D. to Candidate—My friend, it is the will and pleasure of the Worshipful Master that I receive you into this Lodge of Entered Apprentices in due and ancient form. I place this sharp instrument (jewel of office) at your naked left breast. It is to show that as this is an instrument of torture to the flesh, so shall the remembrance thereof be to your conscience, should you ever presume to reveal any of the secrets of Masonry unlawfully.

The Senior Deacon now takes the candidate by the left arm and the Worshipful Master says:

W. M. to Candidate—My friend, no man should ever enter upon any great and important undertaking without first invoking the blessing of Deity. You will be conducted to the center of the Lodge, and caused to kneel and attend prayer.

The Master calls up the Lodge by three raps, himself rising last, uncovers his head and repeats the following prayer in the East: Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us! Endue him with a competency of Thy Divine wisdom, that, by the secrets of our art, he may be better enabled to display the beauties of Brotherly Love, Relief and Truth, to the honor of Thy Holy Name. Amen. So mote it be.

GOD THE FATHER, GOD THE SON AND GOD THE HOLY SPIRIT
LEFT OUT OF FREEMASONRY.

Is God the Father there?

Audience—"No."

Dr. Dowie—Is God the Son there?

Audience—"No."

Dr. Dowie—I cannot find them.

After the prayer, the Worshipful Master goes to the candidate, places his right hand upon his head, and says:

W. M. to Candidate—in whom do you put your trust?

Candidate—in God.

A Mohammedan would say that, would he not?

Mr. Rice—"I know of absolute infidels saying that."

Dr. Dowie—Conductor Rice used to sing for them in the Lodge when he was a Mason.

W. M.—Your trust being in God, your faith is well founded, arise! (takes him by the right arm and assists him to rise) follow your guide, and fear no danger.

The Worshipful Master returns to the East, seats himself and the Lodge by one rap.

The Senior Deacon now takes the candidate's left hand in his own right hand, using the appropriate grip, and leads him with slow and measured steps in a direct line near the northeast corner of the Lodge; thence making a right angle to the southeast corner; thence to the southwest corner; thence to the northwest corner, and so regularly about the Lodge; finally, in front of the Junior Warden's station in the South and one pace distant, when he halts and faces the Junior Warden. As they pass the Junior Warden's station the first time, that officer gives one rap. Instantly the Worshipful Master begins to read from the 133d Psalm as follows: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment on the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." The reading is timed so accurately that the Psalm is completed just as the candidate and his conductor finish the circuit of the Lodge, and arrive at the Junior Warden's station in the South. As they pass the Senior Warden's station in the West, that officer gives one rap, and the Worshipful Master signifies the passage of his station by one rap.

Having halted, as described, before the Junior Warden, the Senior Deacon gives three raps on the floor with his rod.

J. W. to S. D.—Who comes here?

S. D.—A poor, blind candidate who is desirous of being brought from darkness to light, and receiving a part in the rights, lights and benefits of this Worshipful Lodge erected to God, and dedicated to the Holy Saints John, as many a brother and fellow has done before him.

J. W. to Candidate—Is it of your own free will and accord?

Candidate—It is.

J. W. to S. D.—Is he duly and truly prepared?

S. D.—He is.

J. W.—Is he worthy and well qualified?

S. D.—He is.

J. W.—By what further right or benefit does he expect to gain admission?

S. D.—By being a man, free born, of lawful age and well recommended.

J. W. to S. D.—Conduct the candidate to the Senior Warden in the West for further examination.

The Senior Deacon now conducts the candidate in front of the Senior Warden's station in the West, halts one pace distant, faces that officer, and gives three raps on the floor with his rod.

The same questions are asked and like answers returned as at the Junior Warden's station.

S. W. to S. D.—Conduct the candidate to the Worshipful Master in the East for final examination.

The Senior Deacon conducts the candidate to the Worshipful Master's station in the East, where the three knocks are given, the same questions asked and like answers returned, as before.

W. M. to Candidate—You will be reconducted to the Senior Warden in the West, who will teach you to approach towards the East, advancing by one upright, regular step, your feet forming the right angle of an oblong square, your body erect, to the Worshipful Master in the East.

The Senior Deacon obeys the order, taking care to leave the altar on the right.

S. D. to S. W.—It is the will and pleasure of the Worshipful Master in the East that this candidate be taught to approach to the East, advancing by one upright, regular step, his feet forming the right angle of an oblong square, his body erect, to the Worshipful Master in the East.

S. W. to S. D.—You will see that the Worshipful Master's orders are obeyed.

The Senior Deacon now causes the candidate to face to the East, and instructs him how to take the proper step as follows:

S. D. to Candidate—You will face to the East. Step off with your left foot, bring the heel of the right foot to the hollow of the left foot, and form the right angle of an oblong square. Stand erect!

S. D. to W. M.—Your orders have been obeyed, Worshipful Master.

While the candidate is in this position, the Worshipful Master (who does not leave his seat) addresses him as follows:

W. M.—My friend, for the first time in your life you have advanced to the altar of Masonry. You stand before us a candidate seeking admission into our order. But, before going further, be warned of the solemnity and importance of the step you are about to take; and, if unwilling to proceed, withdraw while there is yet time.

The design of the Masonic Institution is to make its votaries wiser, better, and consequently happier. We receive none knowingly into our ranks who are not moral and upright before God.

That is a lie and they know it. I have in my possession the statement of a man who was received into a lodge, and they knew that he was not only a saloonkeeper, but that he kept a bad resort. Judge Whitney, of Belvidere, Illinois, has placed the fact on record that the Lodge of which he was

Worshipful Master in that place had drunkards, gamblers, whoremasters, and even aiders and abettors of murderers in its membership. He goes on to say:

Yet I am free to inform you that our obligation contains nothing which can conflict with your duty to God, your country, your neighbor or yourself.

That is a lie. Before a man takes an oath he is told a lie by the Worshipful Master. Does it not conflict with your duty to your God for you to go anywhere and offer any worship in which the Name of Jesus Christ is left out?

Audience—"Yes."

Dr. Dowie—Is not the command to do all in the Name of the Lord Jesus?

Audience—"Yes." •

Dr. Dowie—Is it not your duty to your country to see that you do not enter into association with criminals and take vows which will make it easy for them to escape justice?

Audience—"Yes."

Dr. Dowie—Is it your duty to your God that you shall not take oaths which will make you submit yourselves to being murdered for causes which the law does not recognize?

Audience—"Yes."

Dr. Dowie—I will continue the reading—

With this pledge on my part, as the Master of the Lodge, I ask you, are you willing to take such an obligation, as all Masons have done before you; or do you prefer to retire, as you have a perfect right to do, and proceed no further?

If the candidate consents to take the obligation, the Master orders as follows:

W. M. to S. D.—Place the candidate in due form to be made a Mason.

S. D. to Candidate—Advance! kneel on your naked left knee, place your right knee so as to form a square, your body erect, your naked left hand supporting the Holy Bible, square and compasses; your naked right hand resting thereon. (The Senior Deacon assists candidate to do this.)

S. D. to W. M.—The candidate is in due form, Worshipful Master.

The Worshipful Master calls up the Lodge by three raps; he rises last, uncovers his head, goes to and stands erect before the altar, and places his right hand upon the Bible. The Senior Deacon takes a position behind the candidate.

W. M. to Candidate—You will repeat your name, and say after me:

I, Charles H. Fowler, of my own free will and accord, in the presence of Almighty God, and this Worshipful Lodge erected to him and dedicated to the Holy Saints John—

What on earth has that to do with the Church of the Lord Jesus Christ? Is not the Church of the Lord Jesus Christ dedicated to God the Father, God the Son, and God the Holy Ghost?

Audience—"Yes."

Dr. Dowie—Where is it here?

A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.

I, Charles H. Fowler, of my own free will and accord, in the presence of Almighty God, and this Worshipful Lodge erected to him and dedicated to the Holy Saints John, do hereby and hereon (Master presses his gavel on candidate's knuckles) most solemnly and sincerely promise and swear that I will always hail, forever conceal, never reveal any of the secret arts, parts

or points of the hidden mysteries of Masonry which may have been heretofore, or shall be, at this time, or at any future period, communicated to me as such, to any person or persons whomsoever, except it be a true and lawful brother Mason, or within the body of a just and lawfully constituted Lodge of Masons; nor unto him or them until, by strict trial, due examination, or lawful information, I shall have found him, or them, as lawfully entitled to them as I am myself. I furthermore promise and swear that I will not write, print, paint, stamp, stain, cut, carve, hew, mark, or engrave them on anything movable or immovable capable of receiving the least impression of a sign, word, syllable, letter or character, whereby they may become legible or intelligible to any person under the canopy of heaven, and the secrets of Masonry be thereby unlawfully obtained by my unworthiness.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without the least equivocation, mental reservation or secret evasion whatsoever; binding myself under no less penalty than that of having my throat cut from ear to ear, my tongue torn out by its roots, and buried in the sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I, in the least, knowingly or wittingly violate or transgress this my Entered Apprentice obligation. So help me God, and keep me steadfast.

Is that a Covenant with Death and an Agreement with Hell?

Audience—"Yes."

Dr. Dowie—Has any man any right to ask of another man such a covenant and such an oath?

Audience—"No."

Dr. Dowie—Is this Christianity?

Audience—"No."

Dr. Dowie—That is the beginning of Masonry, the Oath of the Entered Apprentice. Whose servant has he become?

Audience—"The Devil's?"

Dr. Dowie—Whose property has he become?

Audience—"The Devil's."

Dr. Dowie—

W. M. to Candidate—In token of your sincerity of purpose in this solemn engagement, you will kiss the Holy Bible, now open before you.

That Bible says, in the words of Jesus, "In secret spake I nothing." "He that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." "Every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved."

He kisses the Bible which says that the unfruitful works of darkness are to be reproved.

The candidate kisses the Bible.

W. M. to S. D.—Brother Senior Deacon, our brother being now bound to us by a covenant which cannot be broken—

God can break that Covenant with Death and that Agreement with Hell, and He will do it with tens of thousands and millions. God said:

Your Covenant with Death shall be disannulled and your Agreement with Hell shall not stand.

That is God's Word. They made covenants with death and agreements with hell exactly like these in Elijah's time, but

God broke them and smashed them, and God is going to smash these covenants again.

He will take Zion to do it, too.

—you will release him from his cable-tow.

The order is obeyed.

W. M. to Candidate—My brother, for by that sacred appellation I now address you, in your present blind condition what do you most desire?

Candidate (prompted by the Senior Deacon)—Light.

W. M.—Light being your desire, you shall receive it. (To the Lodge.) My brethren, assist me in bringing our brother to light.

The brethren all (except the Wardens) come forward and form themselves in two parallel lines from East to West.

W. M.—“In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light.” In solemn commemoration of that sublime event, I, in like manner, Masonically declare, Let there be light!

At the word light, all present strike their hands together once, and stamp with their right feet. The Senior Deacon removes the hoodwink at the same instant, and the Worshipful Master declares: And there is light!

W. M. to Candidate—Upon being brought to Masonic light, you behold upon the altar before you the three Great Lights of Masonry—the Holy Bible, square and compasses, by the light of the three Lesser Lights, of which these three burning tapers, placed in a triangular position, are the representatives. The Holy Bible is the rule and guide of faith.

That is a lie. They say that, but they do not believe it.

The faith of our Lord Jesus Christ demands that you shall walk in the light. They will not walk in the light. They go into darkness.

The square, to square our actions, and the compasses to circumscribe and keep us within due bounds with all mankind, but more especially with a brother Mason. The three Lesser Lights are the sun, moon and Master of the Lodge, and are thus explained: As the sun rules the day and the moon governs the night, so ought the Worshipful Master to endeavor to rule and govern his Lodge with equal regularity.

The Master now retires to the East and advancing, says:

W. M. to Candidate—You now discover me approaching you from the East under the due guard (makes due guard) and sign (makes sign) of an Entered Apprentice. In token of my brotherly love and favor I present you with my right hand (takes candidate, who is yet kneeling at the altar, by the right hand), and with it the grip and word of an Entered Apprentice. Arise and salute the Wardens as an Entered Apprentice.

The Master retires to his station, seats himself, and then seats the Lodge by one rap.

The Senior Deacon conducts the candidate to the Junior Warden's station in the South, leaving the altar on the right, when the candidate salutes the Junior Warden with the due guard and sign of an Entered Apprentice. They then pass on to the Senior Warden's station and salute the Senior Warden in the same manner. Then they go to the West of the altar and salute the Worshipful Master.

The Master now takes an apron in his hand, and calls up the Lodge by three raps, himself rising last, and goes to candidate.

W. M. to Candidate—My brother, I now present you with the lamb-skin or white leather apron. It is an emblem of innocence and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other order that can be

conferred upon you at this time, or at any future period, by kings, princes, potentates, or any other person, except he be a Mason. I hope you will wear it with equal pleasure to yourself and honor to the fraternity. Take it, carry it to the Senior Warden in the West; he will teach you how to wear it as an Entered Apprentice.

The Master returns to the East and seats the Lodge with one rap. The Senior Deacon conducts the candidate to the Senior Warden in the West and says:

S. D.—Brother Senior Warden, it is the will and pleasure of the Worshipful Master in the East that our newly admitted brother be taught how to wear his apron as an Entered Apprentice.

After he has gotten through all this, and much more, they have a supper, and drink until all is blue.

The Entered Apprentice is now a fully equipped bond-servant to Satan.

THE HORRIBLE, UNCHRISTIAN OATH OF THE SECOND DEGREE.

In the second degree, that of Fellow Craft, I will simply deal with the oath.

There, after going through a long ceremony, the candidate says:

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without the least equivocation, mental reservation or self-evasion whatsoever; binding myself under no less penalty than that of having my left breast torn open, my heart plucked from thence, and given to the beasts of the field and the birds of the air as a prey, should I, in the least, knowingly or wittingly, violate or transgress this my Fellow Craft obligation. So help me God and keep me steadfast.

Then in the last degree, that of Master Mason:

I, Charles H. Fowler, of my own free will and accord, in the presence of Almighty God and this worshipful Lodge, erected to him and dedicated to the Holy Saints John, do hereby and hereon most solemnly and sincerely promise and swear as I have heretofore done, but with these additions:

That I will not communicate the secrets of a Master Mason to a Fellow Craft, nor those of a Fellow Craft to an Entered Apprentice, nor those of an Entered Apprentice to the rest of the world, neither these nor any of them to any person or persons whatsoever, except it be to a true and lawful brother Mason, or within the body of a just and lawfully constituted Lodge of Masons, nor unto him or them until by strict trial, due examination, or lawful information, I shall have found him or them as lawfully entitled to them as I am myself.

I furthermore promise and swear that I will stand to and abide by all the laws, rules and regulations of a Master Mason's Lodge, so far as the same come to my knowledge.

I furthermore promise and swear that I will answer and obey all due signs and summonses sent me from a Lodge of Master Masons, or handed me by a brother of this degree, if within the length of my cable-tow.

I furthermore promise and swear that I will help, aid and assist all poor, distressed brother Master Masons, their widows and orphans, they applying to me as such, and I deeming them worthy.

I furthermore promise and swear that I will keep the secrets of a brother Master Mason, when communicated to me as such, murder and treason excepted, and they left to my own choice.

I furthermore promise and swear that I will not be present at, nor give my consent to, the making a woman a Mason, an old man in dotage, a young man in nonage, an atheist, an irreligious libertine, a madman or a fool, knowing them to be such.

I furthermore promise and swear that I will not visit a clandestine Lodge of Masons, nor converse Masonically with a clandestine Mason, or with one who has been suspended or expelled, while under that sentence, knowing them to be such.

I furthermore promise and swear that I will not cheat, wrong or defraud a Lodge of Master Masons, or a brother of this degree, knowing them to be such, but will give them due and timely notice, that they may ward off all approaching danger.

I furthermore promise and swear that I will not violate the chastity of a Master Mason's wife, his mother, sister or daughter, knowing them to be such.

I furthermore promise and swear that I will not give the grand Masonic word in any other manner than that in which I shall receive it, which will be on the five points of fellowship, and then in a low breath.

I furthermore promise and swear that I will not give the grand hailing sign of distress, except it be in case of the most imminent danger, or suffering in the cause of innocence and virtue, or in a just and lawfully constituted Lodge of Master Masons, or in a Lodge for instruction; and when I see or hear it given by a worthy brother in distress, I will fly to the relief of him who gives it, if there be a greater probability of saving his life than losing my own.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same; without the least equivocation, mental reservation or self-evasion whatever; binding myself under no less penalty than that of having my body severed in two, my bowels torn from thence and burned to ashes, and these scattered before the four winds of heaven, that no more remembrance might be had among men or Masons of so vile a wretch as I should be, should I, in the least, knowingly or wittingly violate or transgress this my Master Mason's obligation. So help me God and keep me steadfast.

Many of these vows are notoriously broken; but I desire to call attention to the shameful immorality implied in the following:

I furthermore promise and swear that I will not violate the chastity of a Master Mason's wife, his mother, sister or daughter, knowing them to be such.

He holds himself free, therefore, to violate other women whom he does not know to be such. That is the inference as clear as anything.

Here is his last vow, and if it is not a Covenant with Death and an Agreement with Hell, what is it?

Binding myself under no less penalty than that of having my body severed in two, my bowels torn from thence and burned to ashes, and these scattered before the four winds of heaven, that no more remembrance might be had among men or Masons of so vile a wretch as I should be, should I, in the least, knowingly or wittingly, violate or transgress this, my Master Mason's obligation.

I will ask you the question, and I have settled the whole question when I have received the answer: To whom has a man become a bondservant when he has taken these three degrees—to God our Father, to Jesus Christ our Saviour, to the

Holy Ghost our Comforter, or has he become the servant of the Devil?

Audience—"The Devil."

THE CASE AGAINST THE METHODISTS PROVEN.

Dr. Dowie—If seventy-five per cent of the men in the Methodist Conference have taken these vows, in whose interest are they controlling the property of that Church?

Audience—"The Devil's."

Dr. Dowie—Then my case is proved.

The Methodist Episcopal Church is the property of Masonry, the property of the Devil.

The Devil has it so arranged in the Methodist Episcopal Church that the Masonic Order controls that property, which was purchased for the glory of God our Father, and for the preaching of His Everlasting Gospel in Jesus Christ His Son, in the power of the Holy Spirit.

The Conference now in session is supreme, according to the laws of the Methodist Episcopal Church.

Every dollar of the property, every penny of income which ever has been received, or which will be in the four years to come acquired, is at this moment legally the property of that Conference.

Every stick and every stone of all the property of the Methodist Episcopal Church North, not only in the United States of America, but in every country where the Methodist Episcopal Church has any property—in China, in Japan, in Africa, in Asia, in Europe, in Australasia, in the Islands of the Sea—is controlled by this Conference.

Therefore, if seventy-five per cent of that Conference belongs to the Masons, and the Masons belong to the Devil, then the property of the Masonic-Methodist Episcopal Church is the property of the Devil.

That is what it has come to.

The true Christians in that Church will never get it out of their hands.

You will no more get that property out of the Devil's hands than the Roman Catholics will ever get the property of the Roman Catholic Church out of the Devil's hands.

The Roman Catholic Priests, Bishops, Archbishops, Cardinals and Pope, so long as they are the unconverted men that they are, will continue to use the property for the Devil. They will sing their Ave Maries, their Paternosters, and call upon the Holy Spirit, while they know that they are ungodly.

The leaders of the Methodist Episcopal Church will continue to pray and talk and preach, but they belong to a Secret Order which belongs to the Devil.

The people had better get out of that Church quickly, or their children will go to the Devil, too.

Do you believe that is true?

Voices—"Yes."

Dr. Dowie—I want to see how many in this room believe that I have spoken the truth, and made a logical and right deduction.

Please to stand and show yourselves. (With but few exceptions the entire audience arose.)

You do not (addressing those sitting)? I am deeply sorry for you. I have told the truth. May God have mercy upon you. I have told the truth, and you know it. You are sinful and wicked in not acknowledging it. I warn you before God that you will share the doom and the damnation of those who have stolen the property of God, and have laid it upon the altar of Baal.

Let us consecrate ourselves.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me Thy Holy Spirit. Give me power to do right, no matter what it costs. Take me away from all evil association with apostate churches, and with diabolical lodges. Help me to fight the good fight of faith against all these evil things. Forgive my sin, and enable me to do right in future, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

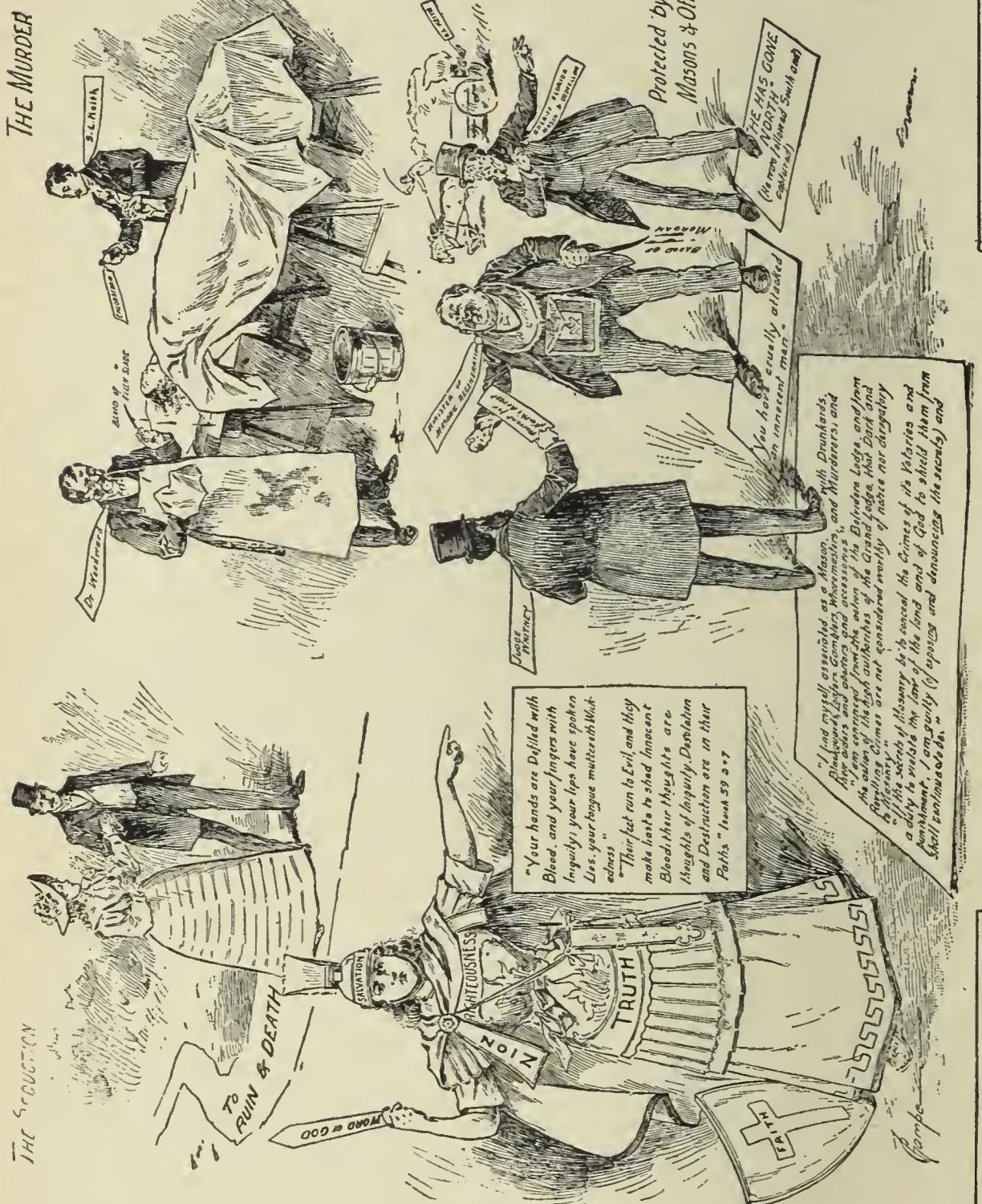
CLOSING PRAYER.

Father in heaven, command Thy blessing upon this assembly. We pray for our poor deluded brothers and sisters who are so wicked as to deny the Lord who bought them. Have mercy upon them for Jesus' sake. Have mercy upon this wicked Conference, the great majority of the members of which are controlled by antichristian devils. Oh, our God, do Thou take the good men and women out of that Church. Let it be that Thy people shall escape for their lives and do it quickly.

Hear us, our Father, in this great fight, and give us victory. Get to Thyself the victory. Break up the lodges in thousands and in ten of thousands, and set the poor prisoners free. Help them to know that they have a right to break their Covenant with Death and Agreement with Hell. May they break their bonds and come forth for Jesus' sake.

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.



Sing Praises to the Lord, which dwelleth in
the Temple,
Declare among the people His doings.
Psalm q. 11

MAKING INQUISITION FOR BLOOD. II. *The Masonic Murder of Ellen Slade.*

For when God maketh INQUISITION FOR BLOOD
He remembereth them;
He forgetteth not the CRY OF THE AFFLICTED.
Psalm 9:12.

THIRD DISCOURSE.

THE intense interest with which Chicago and the world are watching the Conflict which Zion is waging with Methodist Apostasy is unabated. In spite of severe storms and blistering heat, the crowds have continued to throng Central Zion Tabernacle at the services in which the General Overseer has been declaring the shameful condition of this great body of professing Christians.

Interest in and attention to these clear, logical discourses, founded upon indisputable evidence, has produced its results, and many, heretofore blinded to the real facts concerning Methodism and its connection with the Baal-worshiping abomination of Freemasonry, are coming out of the organization into Zion.

On Thursday evening, May 10th, the General Overseer dealt largely with Judge Whitney's exposure of Freemasonry as a protector of criminals. An audience of nearly a thousand persons was present.

On Lord's Day afternoon, May 13th, the man of God applied the dramatic story of Elijah on Mount Carmel to the present situation in Chicago, with most telling effect. Although the weather was almost intolerably warm, there were over 2500 persons present, and many came to the doors but did not remain, because of the crowded condition of the Tabernacle, seats being obtainable only in the upper galleries.

A. W. N.

Central Zion Tabernacle, Thursday Evening, May 10, 1900.

The meeting was opened by singing Hymn Number 44.

The General Overseer then read from the Inspired Word of God in the book of the Prophet Isaiah, in the twenty-fourth and twenty-eighth chapters.

Prayer was then offered by Overseer Mason, after which the tithes and offerings were received.

The General Overseer then delivered an address upon the subject:

FREEMASONRY: A HEATHEN AND AN ANTI-CHRISTIAN ABOMINATION.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and be profitable unto this people who hear, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

My subject tonight is: "Freemasonry: A Heathen and an Antichristian Abomination," and I take for my text what I have read:

TEXT.

Ye have said, We have made a Covenant with Death, and with Hell are we at Agreement.

And your Covenant with Death shall be disannulled, and your Agreement with Hell shall not stand.

For seven hours today, a long time for me to give to any one thing, I have been diligently reading, studying, digesting and considering what I could present to you of this vast subject.

A SAD STORY OF RUIN THROUGH MASONRY.

It will now be twenty-five years since I stood at the death-bed of a man who had been Secretary of a Grand Lodge of the Masonic Order in one of the Provinces of Australia.

When he became a Mason he was a prosperous business man. He married a woman of beautiful, majestic character.

When I knew him, he had gone up through all the degrees of Masonry to the thirty-third, and he had gone down into all the degrees of devilry that a man could enter.

He had been a consistent Christian, superintendent of a Sunday School, and local preacher. He had worked up a very large Bible class. He was an abstainer. He had been a faithful husband. He had been a kind father, and a prosperous young man at the head of a considerable carriage, cart and wagon manufactory.

When I saw him he was a drunkard. Indeed, some of his Masonic brethren had brought to him flasks of whisky, which he secreted about his bed. I took one from the pocket of his night-dress when he lied and told me that he had not tasted whisky for weeks.

I had long-prayed for him. His wife was then a member of the Church of which I was pastor. Her children had been my care for years. She was worse than a widow, and he had come home to her to die—a wreck, a liar, an adulterer, a thief.

I said to him, "You will go out into the darkness, into the outer darkness. There will be weeping and wailing and gnashing of teeth in the beyond unless you put things right now."

He lied when he talked. "What things?" he said.

I said, "Well, sir, I shall begin with that whisky you have."

He said, "I have not had any whisky for weeks."

I was strong and he was weak, and for a moment I put forth my strength, and thrust my hand under him, and he rose up to protect his whisky, but it was too late. I had the flask in my hand.

"You liar! Who gave you that?"

He said, "A Mason. Give it me back. It is mine."

I went out into the back yard and smashed it. I searched under the mattress and around about and found three more.

I said, "The Church of which I am pastor, and I out of my own pocket, have largely kept your wife and family for some time, you scoundrel. I propose that she shall have a quiet time. If you will die here, and if your miserable carcass is going to yield up its dirty, filthy spirit here, and you are going to be damned hereafter, you shall at least have a quiet time. I will not let you drink."

"Is it not my house?" he asked.

"No, sir; it is not your house. There is not a stick in it that is yours. Your house was sold off long ago when you sold out to the Devil."

"You are hard," he said.

"Yes," I said, "I am very hard. I feel like putting adamant around these worse than widowed and fatherless children. You are a disgrace to humanity. You are worse than a dog. No brute would do what you have done. Three times you abandoned your wife just when she became a mother; left her on one occasion, stealing every penny that was in the house, without a bit of bread or a cent of money. I am hard, and unless you will repent I hope you will die in twenty-four hours and go to hell, where you belong."

He looked at me and his eyes grew large with surprise and terror. He said, "My God, am I before the judgment throne?"

I said, "You are. You are before the Judge now. The Judge is at the door, and when you stand before the Great White Throne you will be damned."

I will never forget how he rose up in his bed and cried out:

"IF I AM DAMNED, IT IS MASONRY THAT HAS DAMNED ME."

I was not expecting that. In those days I knew very little about Masonry. I always counted everything in the way of Secret Societies a pack of tomfoolery, anyhow, and despised Masonry too much to give it any serious attention.

I had been an abstainer all my life, but when I was asked to become a Good Templar I said, "No, sir; I will not have any watery imitation of Freemasonry. I will not be a member of any Secret Society. I do not need to do it. I want to fight in the light. I want to fight with the weapons of God in the light. I have no desire to fight with the weapons of the Devil and of darkness. Christ said nothing in secret, and I have nothing to say in secret."

When I had gone, that man turned to his wife and said, "Is that a man or an avenging spirit? It seemed to me as if Mr. Dowie filled all the room and as if I could see nothing but his eyes. My God, how will it be when I stand before God Him-

self?" With that he burst into tears, and cried to his wife for the first time in many years.

He said, "Pray for me. I used to know John Alexander Dowie's God. I know nothing about Him now. I have been with Baal. I have been with the accursed Mah-hah-bone. I have been with the damning passwords from Boaz through Shibboleth to Tubal-Cain."

These are the passwords of the three first degrees of Masonry. You are now just as wise as the Masons. (Laughter.)

They lie and say it is not so, because they lie all the time. Do they not, Deacon Judd?

Deacon Judd—"Yes."

Dr. Dowie—You never started lying to your wife until you became a Mason, did you?

Deacon Judd—"Never."

Dr. Dowie—I felt that, because I felt that my heart was breaking for that man. I prayed God and said, "Was I a little too hard?" I prayed a little that night, and the next morning when I came he looked at me, and oh there was such a change. He put out his poor thin hand and said, "Do you know the Devil has gone out of me? The desire for drink is gone; I loathe the thought of it. I have no appetite for it. I asked wife last night to pray, and, bless you, I have slept."

He told me how he had dreamed about green pastures and the still waters, and the Good Shepherd, and he said, "He looked like you." He said, "Will you help me?"

I said, "Yes," and he was all broken up.

MY FIRST GLIMPSE INTO THE HEATHENISM OF SECRETISM.

That man got Salvation. He never sought for Healing. He said, "Do not pray for my Healing. I think I can last for a few weeks, just enough to show that I have been restored to God. But don't you pray for my healing. I do not want to go into the world again. I want to pass away. But I am going to tell you all about Masonry."

Oh how that dying man poured his heart out! I heard from him a great many things that I do not see in these works.

Masonry is doubtless very different in different countries.

I am persuaded that there are many additions and subtractions to Masonry; that it is modified, added to, all kinds of ridiculous things put in, some of them just to create fun and interest as they call it, and others of a most serious character connected with revolutions and movements in some countries and anti-religious movements in other countries.

I am persuaded that Secretism is never true to itself.

It cannot be, because it is devilish, and no devils ever agree. That is one good thing about devilry: you can always count that the devils are quarrelling. If you want to win

a battle, it is a good thing to set the devils fighting each other.

That is one reason why Masonry is not strong in this country. The Masonic Republicans and the Masonic Democrats and the Masonic Populists are all scratching each other the wrong way. (Laughter.) They do not agree. There is no harmony among them.

It is a good thing that it is so.

I am beginning to find out the weakness of the enemy's position.

Although the Methodist body looks so strong and the Freemasons look so strong, I have been studying their *kopjes*, and I believe Zion can outflank and conquer the whole of them in twenty years. (Applause.)

I told you what the Methodists had to say in my first discourse, in which I examined their document entitled "The Seal of the Covenant." I did not give you half the fun I might have given, especially if I had given you Bishop Fowler with nervous hands of sacrifice which were stretching up in the darkness and laying hold of Mah-hah-bone and letting the world spin around beneath. (Laughter.)

Oh, he is a picturesque and a burlesque sinner! (Laughter.)

You say that I am exaggerating. I am not exaggerating a bit. It is all here.

That Mah-hah-bone said all that; said that was what they were to do.

When with the *nervous hands* of sacrifice we reach up in the Darkness, take hold of His promises, and *hang there*, letting the world *spin round beneath us* unheeded, willing to die, if need be, for the triumph of His cause, then we will always prevail.

Nice spectacle that, is it not?

He is holding on to the goat's tail, not God's promises.

One of the lies which Methodist ministers in Chicago like Robert McIntyre, Charles H. Fowler, Dr. Hirst, and others, are telling, is that Masonry is not antichristian; that it is not heathen; that it is not injurious to the Church of God.

During the last week of this Conflict I will show you the initiation ceremonies of the Masonic Lodge. Twenty-five of our brethren, members of this Church, who have come out of Masonry, will go through the degree work in your presence.

You say it is wrong for them thus to break their oaths?

Would you like to know what I think of it?

Was George Washington a good man?

Voices—"Yes."

Dr. Dowie—Do you all think he did right to fight for the independence of his country?

Voices—"Yes."

Dr. Dowie—He broke his oath in doing that. Here is his oath. George Washington took this oath with uplifted sword:

THE OATH WHICH GEORGE WASHINGTON BROKE.

I, GEORGE WASHINGTON, DO TAKE ALMIGHTY GOD TO WITNESS, that I will be faithful and bear true allegiance to our most Sovereign Lord, King George the Third, and him will defend to the utmost of my power, against all conspiracies and attempts whatever, that shall be made against his person, crown and dignity: *And I do faithfully promise*, to maintain, support and defend to the utmost of my power, the succession of the Throne, in his Majesty's family, against any person, or persons whatsoever. Thereby utterly abjuring any allegiance or obedience to the person taking upon himself the style and title of Prince of Wales, in the lifetime of his father, and who, since his death, is said to have assumed the style and title of King of Great Britain and Ireland, by the name of Charles the Third, and to any other person claiming or pretending a right to the crown of these realms. *And I do swear*, that I do detest and reject and detest as unchristian and impious, to believe that it is lawful to murder or destroy any person or persons whatsoever, for or under pretense of their being heretics, and also that unchristian and impious principle, that no faith is to be kept with heretics. *I further declare*, that it is no article of my faith; and I do renounce, reject and abjure the opinion that Princes excommunicated by the Pope and Council, or by any authority of the See of Rome, or by any authority whatsoever, may be deposed or murdered by their subjects, or by any person whatsoever; and *I do promise*, that I will not hold, maintain, or abet any such opinion, or any other opinion, contrary to what is expressed in this declaration. *And I do solemnly, in the presence of God, and His only Son JESUS CHRIST, our Redeemer, profess, testify, and declare*, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted by the Pope, or any authority from the See of Rome, or any person whatsoever; and *without thinking that I am or can be acquitted before God or man*, or absolved of this declaration, or any part thereof, although the Pope, or any other person or persons, or any authority whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning.

That was an oath, was it not?

Voices—"Yes."

Dr. Dowie—Was it not a vow?

Voices—"Yes."

Dr. Dowie—Did he break it?

Voices—"Yes."

Dr. Dowie—Had he a right to break it?

Voices—"Yes."

Dr. Dowie—Did he not break it rightfully when he saw he had made a bad oath, a bad vow? Did he not draw that sword and fight against King George III?

Voices—"Yes."

Dr. Dowie—Was he a traitor?

Voices—"No."

Dr. Dowie—Apply this principle to the man who breaks his Masonic vow. That oath is a bad, wicked oath. The man swears that he will take revenge upon the enemies of Masonry; that he will maintain Masons in all kinds of iniquity; that he

will help them to escape the consequence of their crimes; that he will submit himself to the penalty of having his throat cut from ear to ear and his heart plucked out and thrown into the sea, and all sorts of abominable things, if he should reveal the so-called secrets.

Are these good oaths?

Voices—"No."

Dr. Dowie—Is it right to make them?

Voices—"No."

Dr. Dowie—Is it right to break bad oaths like these?

Voices—"Yes."

A MASONIC OATH IS A COVENANT WITH THE DEVIL.

Dr. Dowie—George Washington broke an oath on no better ground than any ex-Freemason breaks his oath.

When a person makes such an oath, it is a covenant with the Devil. It is not a covenant with God the Father in the Name of the Lord Jesus Christ, upon which the Holy Spirit's blessing rests. It is not in accordance with the Word of God.

It is a covenant made in an order where the Name of Jesus Christ is refused admission in its fundamental degrees.

I want to make this perfectly clear. I hold in my hand a little book now. It was given to me by a Freemason of very high degree. His apron hangs up yonder on the wall of this Tabernacle. His jewels are in that star. That Mason said to me that this book was an authoritative manual, which he used himself in conducting lodges and in initiating candidates. It is official.

I will read the title of it:

The Masonic Manual. A Pocket Companion for the Initiated: Containing the Rituals of Freemasonry Embraced in the Degrees of the Lodge, Chapter and Encampment; Embellished with Upwards of Three Hundred Engravings. Together with Forms of Masonic Documents, Notes, Songs, Dates, etc. Compiled and arranged by Robert Macoy, Past Master, Past Grand Secretary, Past Grand Commander, Grand Recorder, etc. Revised Edition. New York: Clark & Maynard, 5 Barclay St.

I desire to quote from the Manual a proof of what I have just said, that although the Bible is in the lodge, it is only a pretense and a sham and a lie, and kept there for the purpose of deceiving the people. Although the cross is there, it is not the Cross of Jesus. It is the cross of Baal-sha-lisha—the Lord of the Three.

From the beginning to the end of that Manual, in the three degrees of the Blue Lodge, in every quotation that is taken from the Bible, the Name of our Lord Jesus Christ is cut out.

It is never used in any prayer. The Lord Jesus Christ has no place in the lodge.

THE NAME OF JESUS CHRIST LEFT OUT OF SCRIPTURE BY MASONIC RITUAL.

In the Manual on page 86, in connection with the charge at the opening of the lodge in the initiation of a Master Mason, the quotation is made from the New Testament:

Wherefore, brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings. If so be ye have tasted that the Lord is gracious; to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God—

And there they stop. What is the rest of that passage?

“Through Jesus Christ.”

But they cut that out.

Why?

Because Freemasonry is heathen. Freemasonry is admittedly heathen, as I shall show you. It is unchristian, and it is antichristian.

On page 157 of this Manual, under the charge at opening the lodge of the degree of Royal Arch, this portion of the Scripture is read:

Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly.

That looks like Scripture, does it not? It is Scripture with something left out. Here is the Scripture:

Now we command you, brethren, *in the Name of the Lord Jesus Christ*, that ye withdraw yourselves from every brother that walketh disorderly.

They leave out the words “*in the Name of the Lord Jesus Christ*.”

Now them that are such, we command and exhort, that with quietness they work, and eat their own bread.

But that is not the Scripture. The Scripture puts in these words:

Now them that are such, we command and exhort *in the Name of the Lord Jesus Christ*.

But they cut that out.

Then in the same passage:

The Lord be with you all.

That is 2 Thessalonians 3. They omit there the words:

The grace of our Lord Jesus Christ be with you all.

They leave out Christ's Name everywhere it occurs. That is the fact throughout the whole of the ceremonies.

If a Christian, a professed Christian minister, a member of a Church, goes into a lodge, he having been previously pledged that he will do nothing except in the Name of the Lord Jesus,

is he not a hypocrite when he goes into a place where the Name of the Lord Jesus Christ is cut out?

Voices—"Yes."

Dr. Dowie—Is he not a liar?

Voices—"Yes."

Dr. Dowie—When he tells you that the Bible is read there, and he knows that every mention of the Lord is cut out, is he not a deceiver?

Voices—"Yes."

Dr. Dowie—That is what every Mason is when he says that the lodge ritual is not opposed to Christianity. He is a liar, because it cuts out the Name of Jesus, and will not allow the Name of Jesus to be mentioned in the fundamental degrees of the order.

I will give further proof of that.

MASONS THEMSELVES INSIST THAT CHRIST HAS NO PLACE IN MASONRY.

I hold in my hand a book which is the first seven Masonic degrees, by Jacob O. Doesburg, Past Master of Unity Lodge No. 191, F. and A. M., Holland, Michigan.

That book has affidavits attesting its genuineness, not only by Mr. Doesburg, who was a Master of a lodge, but by others.

I want to point out to you that the religious nature of this order is ungodly, unchristian. It is simply fundamentally the worship of nature.

He quotes very freely, and I will tell you the chapter and page.

Page 38: He says, quoting from "Chase's Digest of Masonic Law," page 206, one of the accepted authorities amongst Freemasons:

To require that a candidate profess a belief in the Divine authenticity of the Bible, or a state of future rewards and punishments, is a serious innovation in the very body of Masonry. . . . It is antimasonic to require any religious test, other than the candidate should believe in God, the Creator and Governor of the Universe.

Any Chinaman or red Indian can say that. There is nothing of Christianity in that. It is compatible with Unitarianism; it is compatible with Judaism; it is compatible with Shinto worship; it is compatible with Chinese worship; it is compatible with all kinds of heathenism.

Quoting again from "Chase's Digest," which, mind you, is written in the interests of Freemasons, page 207:

The Jews, the Chinese, the Turks, each reject either the New Testament, or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry; it would be something else.

Let the Masonic-Methodist tell us then what it is founded on, if it is not founded on the Word of God? You who claim to

be Christians, and belong to the Masons, an organization which is not founded upon the Word of God, what have you become?

I will show you how utterly ungodly and heathen, anti-christian and devilish the lodges in this State are.

I hold in my hand a very little known pamphlet. Not one newspaper in Chicago has dared to print the terrible facts of this awful revelation of the criminal character of Masonry.

THE STARTLING FACTS REVEALED BY JUDGE WHITNEY'S EXPOSURE.

I have been giving a good deal of attention to this pamphlet today, and I know no better way to show you the devilry of practical Masonry in this State and city than by taking this pamphlet and showing you what it contains.

It is written by Judge Daniel H. Whitney, who was Worshipful Master of Belvidere Lodge No. 60. It is his defense before the Grand Lodge of the State of Illinois in October, 1851. It has never been printed in any paper in this city. The facts have all been suppressed. He was brought before the Grand Lodge on the charge of unmasonic conduct. What do you think was his unmasonic conduct? That as a Judge sworn to obey the laws and put them in operation for the punishment of the criminal, he had attempted to bring a Mason by the name of Samuel L. Keith to justice for the murder of a woman by the name of Ellen Slade. This Samuel L. Keith was a member of Judge Whitney's own lodge. He had defiled this woman. She had become pregnant through him. He had an abortion performed, and between him and the doctor murdered the woman.

This Judge did his duty. The Coroner's Jury found a verdict of guilty against this man Keith; a warrant was issued for his apprehension. That warrant was placed in the hands of the Sheriff, a Freemason. That warrant was not executed. Judge Whitney, although a Freemason, was indignant to find that this man who was a member of his lodge was a murderer; that there was a warrant for his apprehension, but that the Constable and Sheriff were Masons, and that they were covering the man; that the man had disappeared.

Judge Whitney, as the Worshipful Master of the lodge in Belvidere, a place less than a hundred miles from this city, found that this man was still near Belvidere, hidden.

As the County Judge and an upright man, he issued his own warrant for the apprehension of the criminal. He was arrested near Paw Paw Grove in the wagon of a farmer named John Allen, hidden beneath bags of hay.

Amongst the Masons who protected the murderer was an ex-Major-General of the United States Army, who had been found guilty of many crimes by a Special Commission presided over by Maj.-Gen. William T. Smith. The Judge suddenly

found that the whole of his lodge was arrayed against him, and that they held that he was committing unmasonic conduct in wanting to punish this murderer.

For his act this Worshipful Master was brought before the Grand Lodge of the State of Illinois. He was degraded, threatened, and expelled. He was pointed to as a man whom any Mason could slay with impunity, practically, under their oath. He was only delivered from their "ruffianly designs of violence and death at the hands of Master Masons" by the fact that the people of Belvidere, speaking generally, were with him, and that "every move was watched" of those who had these evil purposes.

THE PROOFS FOR JUDGE WHITNEY'S STORY.

This story I have on the affidavits of Judge Whitney, and of the Deputy Coroner F. B. Hamlin and all the jury who found him guilty, excepting two. I will read to you some few points in proof of what I have now said.

Judge Whitney declares that Joel Florida, the Sheriff, a brother Mason, was asked if he had a warrant against Keith, and that he said if he had a warrant against Keith, and saw him, and had it in his power to arrest him, he would not do it.

I ask you, is there, then, protection for any citizen of the United States if the law against murder must be put aside by a Freemason?

Voice—"No."

Dr. Dowie—It is a blow at the Constitution of the United States, of all law, of all liberty.

Judge Whitney, in his defense, presented to the Grand Lodge renouncing Masonry, says:

JUDGE WHITNEY'S TERRIBLE INDICTMENT OF FREEMASONRY.

I write, and state that this lodge has been, for nearly two years past, nearer a hell than anything earthly that I can conceive of.

I find myself associated, as a Mason, with drunkards, blackguards, loafers, gamblers, whoremasters, and murderers, and their aiders and abettors and accessories.

Disgusted and ashamed of such associates, some two years ago I applied for a demit, which was granted; but afterwards, through the importunity of worthy members, and we have such, I consented to a motion to rescind the vote granting the demit, and took the office of Senior Warden, worried on through the year, and, hoping that I might be able to restore harmony in the lodge, and arrange its greatly deranged finances, and relying on pledges that discipline should be enforced, I took the office of Master, evidently against the good wishes of the loafers and rowdies; and the lodge has struggled on, improved only in its finances, until the death of Ellen Slade, whom, it appears from the finding of the Coroner's Jury, Samuel L. Keith, a member of this lodge, seduced, and procured an operation to produce an abortion, which resulted in her sudden death, June 20th.

When the open and palpable course of members to screen, secrete and run off Keith was unveiled, I promptly rebuked, and endeavored to throw the odium from the institution of Masonry and upon those whom I believe guilty of the base transaction.

But, after all, here is the head and front of my offending: A warrant was put into the hands of Joel Florida, Sheriff, and member of this lodge, on Sunday night, commanding the arrest of Keith; the Sheriff made no effective move to execute it, nor sent out officers, nor gave the warrant to any one. All was excitement, and at a large meeting assembled at the Court House, I denounced the conduct of the Sheriff, and repelled the charges publicly made against the institution, and assured the people that Masonry taught the contrary, and that these men were acting on their own responsibility and in derogation of their duties, not only as citizens, but as Masons.

I (being Judge of the county) issued on Wednesday morning a warrant, and put it into the hands of officers and men on whom I could rely, and in whom the people had confidence, and they arrested and brought Keith back to town on Friday morning.

But the Freemasons got a packed Grand Jury together a few months later, which disgracefully reversed the verdict of the Coroner's Jury and liberated the murderers.

Now I will read a few words more from Judge Whitney's statement as to the character of the Masons, and then I will give you the facts as set forth by the Coroner's Jury, and the rebuttal of the attempt to whitewash the murderer by Maj.-Gen. Hurlbut, their lawyer.

I will state that our chaplain, the Rev. O. Miller, in open lodge charged Brother Burgess, to his face, with having equivocated and lied to him, and that such had been his course of deceit and duplicity, and that he had shown such an utter disregard of truth and veracity that he felt it his duty to declare that he would not believe him under oath.

"I find myself associated, as a Mason, with drunkards, gamblers," etc., etc. (A part of the answer in justification of the foregoing sentence, details a case of licentiousness and drunkenness on the part of two of the members of this lodge, too revolting to publish; the whole has become public; and yet no notice was ever taken of these beastly transactions by the lodge.) In the lodge are ten or fifteen hard drinkers. By reference to the records of the Circuit Court of this county, I find two indictments against a brother, holding at the time high office in the lodge, one for gambling, the other for keeping a common gaming house; and at the same term, an indictment against another brother then holding high office in the lodge, for gambling; and at the same term, an indictment against a private member for gambling; and at the same term, an indictment against an unaffiliated brother for gambling; and yet no mention was ever made of dealing with these members, although the gambling and rowdyism of these and other members was well known as one of the causes of my applying for a demit.

Several weeks before the murder of Miss Slade, a brother came to me in open lodge and stated that a brother who had committed a murder wished to visit the lodge. I absolutely refused to permit it, and there the matter dropped. But being astonished that a murderer could present himself as a Mason in good standing, I afterwards made inquiry, and this seems to be the state of the case, as nearly as I have been able to ascertain, and which I think can be relied on. Some eighteen months or two years ago, a Freemason murdered a man in La Salle, or some county in that region of the State, and was indicted and tried and found guilty, or the jury disagreed; and pending the motion for a new trial, or before he was formally remanded, as the case may have been, he was spirited away, and got into the country, and was secreted by members of Belvidere Lodge, until the murderer could be helped off to California. This, it appears, was the same man returning, secretly, for his family, and yet a Mason in good standing.

The Masonically-murdered William Morgan and Ellen Slade, with this noble Judge Whitney, are standing in Chicago in Central Zion Tabernacle and witnessing from their graves today in this Inquisition for Blood which Zion is making for God. (Amen.)

The truth has been suppressed for years, and I am going to bring out the truth. He says, closing his renunciation of Masonry:

JUDGE WHITNEY'S TERRIBLE DENUNCIATION OF FREEMASONRY.

My connection with the lodge, thus far, shows to me the utter falsity of all that was represented to me of Masonry before I became a Mason.

"Brotherly Love and Truth" are almost total strangers to the lodge, and "charity and relief" have seldom entered our door; not a twentieth time as often as pails of beer have. Out of a revenue of some ten or twelve hundred dollars, but about fifty has ever been appointed for charitable purposes, and yet, it is all frittered away. To speak to you of "harmony" among us would be an insult to its shade.

But if it is what its controlling votaries make it here,—if no crime is repugnant to Masonry but imaginary or real infringement of its usages, and the refusal to violate the laws of the land and of God, to shield a member from the punishment due to crime, then is Freemasonry all that has been charged by its enemies,—the darkest and most damning institution that has ever scourged the earth and cursed mankind?

That is the statement of a Judge of the State of Illinois, living within a hundred miles of this city. Every endeavor was made to get it into the public press, but the papers refused to print it.

They printed lies about this man, damned and blighted his character, and stained a fair, good name. They never published the truth. From a Review of the Evidence, published by Ezra A. Cook, of this city, I take the following: First, an attempt to justify the murderers, which was written by their vile attorney, and published in the *Chicago Journal*; and, second, a full statement of the case by Coroner F. B. Hamlin and all the jury but two:

MASONIC ATTEMPT TO CLEAR THE MURDERER SAMUEL L. KEITH. THE CHICAGO JOURNAL REFUSES TO PUBLISH THE CORONER'S STATEMENT. JUDGE WHITNEY'S REASONS FOR RENOUNCING MASONRY, ETC.

Sep. 16. A. L., 5851, A. D. 1851.

To C. G. Y. Taylor, Most Worshipful Grand Master, and the members of the Grand Lodge of Free and Accepted Masons of the State of Illinois—
In Annual Communication at Springfield, October, 1851.

On the 9th of September, 1851, the Circuit Court convened at Belvidere. There was an unusually large attendance of people from the country, and those of our best citizens.

A MASONIC SHERIFF PACKS A GRAND JURY.

There were five Grand Jurors absent, or set aside for cause; and the Sheriff was ordered to fill the panel. He summoned as talesmen, Ralph D. Rix, the Secretary of the Lodge, who is both a Mason and an Odd Fellow; two other Masons, one residing in and the other near town; one Odd Fel-

low, and the fifth neither a Mason or an Odd Fellow, but an ardent friend of Mr. Keith.

The balance of the Grand Jury were, unfortunately, young and inexperienced men.

After the Court adjourned, the following appeared in the Chicago *Daily Journal* of September 13, 1851, over the signature of S. A. Hurlbut, one of the counsel:

"EDITORS CHICAGO JOURNAL, GENTS:—As a great deal of excitement was stirred up sometime since, by the story of an alleged murder committed in this town with which the name of Mr. Samuel L. Keith was connected by public report, it is proper that the same publicity should be given to the justification which that gentleman has at length received under the law. In the time of the excitement alluded to, no pains were spared, here or elsewhere, to give currency to the charges against Mr. Keith, and although in many persons who lent themselves to the feverishness of the day the excitement was excusable, yet in many others the occasion was eagerly caught at for gratifying their private hostility, under the mask of a zeal for public justice. It is to the latter class that the sweeping charges of murder, paraded in the newspapers and hawked about the streets, are traceable, and to such, I have no doubt, the recent action of our Grand Jury has proved a wholesome lesson.

"At the present term of the Court, a Grand Jury composed of our most noted and influential citizens was empaneled, nearly every member of which was subjected to examination as to his impartiality, and stood the test. After a full and patient hearing of the case, and the production of the testimony, they refused to find any bill whatever, and Mr. Keith was discharged from his recognizance.

"Dr. Woodward, whose name has also been mentioned in the same connection, has been indicted for the crime of involuntary manslaughter, and will stand his trial at some future term.

"By publishing this statement of facts, you will render a service to one who has been cruelly attacked, and whose innocence has now been made manifest.

S. A. HURLBUT."

To which the Coroner and several of the jurors made the following reply, which the editors refused to publish:

"Will you do the mass of the people of this county the favor to copy the (above) letter of S. A. Hurlbut, from the Chicago *Daily Journal* of September 13, 1851, and also insert the annexed statement of facts?

BRUTAL MURDER OF AN ORPHAN GIRL BY A MASON AND A DOCTOR.

"Ellen Slade was a most beautiful, but orphan, English girl, who went to reside in the family of Samuel L. Keith's father, at the age of fourteen or fifteen years, and continued to reside there, as we are informed, between two and three years. About three months before her death it was rumored that she was in trouble, and that S. L. Keith was the author of her ruin and shame. On Friday night, June 20, 1851, she died at the house of Dr. Woodward, in Belvidere, under suspicious circumstances. The same night Dr. Woodward fled the country (leaving her dead body in the house, with his wife and mother-in-law and two or three very small children) and was pursued by Mr. Smith, ex-Sheriff, and the Sheriff, and arrested and brought back to Belvidere. F. B. Hamlin, Esq., acting as Coroner, held an inquest over the body of Miss Slade on Saturday, and assembled the jury again on Sunday evening, who continued their session all Sunday night and a part of Monday.

"The main proof before the Coroner's Jury was: That the post-mortem examination showed extensive injury, and abortion which produced her death,—and that S. L. Keith took her from her step-father's the Sunday evening previous to her death. After her death, Keith informed one person that on the above Sunday evening he left her in town on the south side

of the river; and he informed another person that he left her on the north side, and informed both that he had not seen her afterwards. Dr. Woodward, after he had been arrested and brought back to Belvidere, went before the Coroner's Jury, and testified that, at Keith's request, he visited her at Keith's private room in his store, of which room Keith told him he kept the door locked and carried the key in his pocket; and that on the evening of the Tuesday that he visited her at Keith's private room, she was brought to his, Dr. Woodward's, house, where she died the Friday night succeeding.

THE GUILTY DOCTOR FLEES.

"L. H. Magher, Mr. Keith's clerk, testified that he returned from Indiana on the Tuesday preceding the death of Miss Slade, and started to go to the private room in the store, when Mr. Keith told him not to go there and that he did not want any one to go to that room; and on the Friday night of Miss Slade's death, Mr. Keith said to him, 'I want to see Dr. Woodward, can't you find him?' And that he, Magher, then went on the mound near Dr. Woodward's house, when Dr. Woodward came to him and said, 'She is dead.' Immediately Mr. Keith came to them, and Dr. Woodward made the same remark to Keith, 'She is dead.' Keith replied, 'It is horrible, how her mother will feel.' Dr. Woodward then said to Mr. Keith, 'There will be a fuss about this, and I must leave the country tonight; and my family affairs are in a bad fix, and you must let me have a hundred dollars.' Mr. Keith then replied 'that he had not that much by him.' They three then went to Mr. Keith's store, where Woodward and Keith had further conversation; Dr. Woodward then told Keith that he would go and get his horse and come back, and that he, Keith, must do the best he could for him. After a while Dr. Woodward returned, and he and Keith had another interview, and then Dr. Woodward left.

FLIGHT AND CAPTURE OF KEITH.

"A lawyer went into the jury room, as the Coroner supposed (the proceedings being *ex parte*), to aid in the investigation on the part of the people, and after hearing the testimony against Mr. Keith, left the room, and disclosed the fact that he was counsel for Keith, and Mr. Keith immediately sold out his stock of goods. About three o'clock on Monday morning, it was announced to the Coroner and jury that Mr. Keith had fled; being through with the evidence in the case of Keith, they made out and delivered to the Sheriff a warrant, commanding Keith's arrest, but he was nowhere to be found.

"On Wednesday morning, at early dawn, a gentleman applied to Judge Whitney for a warrant for the apprehension of Keith; informing him that one John Allen, residing about eight miles south of Belvidere, went to one of his neighbors in the early part of the night, and informed him that one of Mr. Keith's lawyers had that evening paid him a large sum of money to take Mr. Keith from near Belvidere, and convey him with haste to the Illinois River; and requested this neighbor to aid him, which he refused to do, and immediately communicated this to others.

"On this information, Judge Whitney issued a warrant for the apprehension of Mr. Keith, and eight or ten men started in pursuit, and overtook and arrested Keith and Allen toward the evening of that day, toward Paw Paw Grove. They found upon Allen two hundred and thirty dollars, which Keith has since claimed and, we understand, taken away from Allen.

"Allen's wagon was arranged with two wooden springs running lengthwise of the inside of the body, on which sticks were laid crosswise, on which were bags filled with hay, giving the appearance of a loaded wagon, and the bags high enough from the floor of the wagon to admit of a person creeping under. Mr. Keith was brought back to Belvidere on Friday morning and committed to Winnebago County Jail, on the warrant issued by the Coroner and jury. Subsequently he was taken out of jail, and brought

before Judge Henderson on a writ of habeas corpus. Judge Henderson, on the same testimony, held Mr. Keith to bail in the sum of two thousand dollars.

CONVINCING NATURE OF EVIDENCE AGAINST KEITH.

"With the Grand Jury we have nothing to do, but with the same testimony as was given before the Coroner's Jury, we will venture to say that there cannot be found twenty-three candid, respectable and intelligent men in the world who would not have found an indictment; what the testimony was before them, we do not know. The foregoing are the main facts, and we forbear making any comments on them, and leave the candidate to judge whether under this state of facts the people were justified in endeavoring to arrest Mr. Keith, or whether, as Stephen A. Hurlbut, one of his counsel claims, 'he has been cruelly attacked.'

"That 'the occasion was eagerly caught at for gratifying private hostilities, under a mask of zeal for public justice,' is a charge against all and every one of this community; uncalled for and unjust. After Mr. Keith's arrest, all excitement subsided, notwithstanding it seemed the desire and determination of his friends to provoke and keep it up, to give color to the cry of persecution, and to enable them to draw upon public sympathy, and manufacture public opinion. F. B. Hamlin, Acting Coroner; Henry L. Crosby, F. B. Bement, S. Terwilliger, D. E. Ellis, D. Ransom, S. Avery. Samuel Powell, N. C. Amsden, Daniel Reed, Leonard N. Lake, Jurors. D. Leonard, one of the jurors, was absent, and the other one, S. C. Gooding, the above was not presented to."

Lest any one should give weight to S. A. Hurlbut's letter which I have just quoted, in which he parades his Grand Jury whitewash of the murderer Keith, I give the following facts as to this Masonic lawyer's real character, which show that he was a convicted perjurer, associate of swindlers, and that he protected criminals from punishment. These facts are contained in the report of a Special Army Commission, dated April 2, 1865. The protector of the murderers of Ellen Slade was afterwards shown to be a swindling Federal officer—of course, "a good Freemason" all the time.

CRIMINAL RECORD OF KEITH'S COUNSEL, MAJ.-GEN. HURLBUT.

From the Chicago *Tribune*, September 26, 1874.

ROCKFORD, ILLINOIS, September 25.—The *Journal* of this city publishes tomorrow morning the report made to the Secretary of War in 1865 by a special Commission appointed by President Lincoln to investigate the conduct of General Hurlbut, at that time in command at New Orleans, now a member of Congress from the Fourth Illinois District, and the Republican candidate for reëlection. The *Journal* says:

Two years ago, when the Republican Convention nominated General Hurlbut as its candidate for Congress for the Fourth District, the *Journal* refused to support him on account of his personal unfitness. Prominent among things that disqualified him was his administration of affairs in New Orleans while Military Commander of the Department of the Gulf, which had become so notoriously bad that President Lincoln appointed Major-General W. T. Smith, of the Regular Army, and the Hon. James T. Brady, of New York, an eminent and distinguished jurist, a Commission to proceed to New Orleans to inquire into the truth of the charges of misdemeanors committed by his sanction. These misdemeanors were referred to in general terms only, for the reason that the report of the Commission could not be obtained by the *Journal* to lay before its readers. These charges were, as a matter of course, denied by Mr. Hurlbut and his friends, and

proof of the existence of any such report challenged. A copy of this report we were at the time unable to obtain.

The report itself, now published for the first time, makes several columns of the *Journal*, but the gravamen of the charges against Hurlbut is contained in the following letter attached to the report, and addressed officially to General Canby, then in command of the Military Division of Western Mississippi:

THE CHARGES.

OFFICE OF THE SPECIAL COMMISSION, }
NEW ORLEANS, April 12, 1865. }

MAJOR-GENERAL E. R. S. CANBY, COMMANDER MILITARY DIVISION,
WESTERN MISSISSIPPI:

General:—The Special Commission has the honor to report that it has proceeded so far in examining the conduct of Major-General S. A. Hurlbut as to be entirely satisfied that their duty requires them to recommend his being dealt with as being guilty of heinous offenses.

The Commission has already asked the Major-General commanding the Division of Western Mississippi to confine certain officers of lesser rank in the military prison for frauds committed by them upon the Government of the United States, and they cannot in justice to themselves or those officers longer refrain from suggesting that Major-General Hurlbut be treated in the same manner. The testimony taken warrants full belief in his having been guilty: First, of official falsehood in an endorsement made by him on a letter addressed to him not in his official capacity, by Colonel H. Robinson, Provost-Marshal-General, Department of the Gulf, which letter is dated January 2, 1865; but, as General Hurlbut knew, was not written till long after that date (correction sent to Major-General Canby), April 14, 1865. Second, a similar falsehood, addressed by him as Commander of the Military Department of the Gulf, to Major-General Smith, one of the Commissioners, denying all knowledge of the channels by which the letter above mentioned had reached him, although he well knew by whom it had been delivered. Third, guilty complicity with the aforesaid Colonel Robinson while the latter was Provost-Marshal-General, Department of the Gulf, in receiving bribes or gratuities from Clark & Fulton, and C. A. Weed. Fourth, writing, on or about the 4th day of April, 1865, a letter to said Robinson, intending to create false testimony in his favor as to the taking of bribes as aforesaid, antedating the letter as of the 19th day of November, 1864. Fifth, granting on the application of his brother-in-law, L. L. Crandall, permits for trade, for obtaining which he knew that the said Crandall received payment in one instance of some \$5,000, and yet neither reprobating or taking any cognizance of the act as illegal or unjust. Sixth, perjury committed before the Commission, in falsely swearing, with wilful and corrupt intent, that he did not know of the receipt by said Crandall of the \$5,000 aforesaid, though he well knew the fact as above stated. Seventh, perjury, and wilfully, corruptly and falsely stating before the Commission, under oath, that the aforesaid letter, purporting to be written on the 19th day of November, 1864, was written on the day it bears date, when he well knew it was not. Eighth, conniving with the said Robinson to prevent the detection of offenses that had been perpetrated by said Robinson as above mentioned. Ninth, wilfully interfering to obstruct and hinder this Commission in the discharge of its duties so as to prevent the discovery of fraud and injustice practiced in this department by officers in the service or employment of the Government.

There may be other charges founded on new discoveries of moneys received by Major-General Hurlbut, or evil practices at which he connived. The present seems abundant to call for arrest and imprisonment.

We respectfully submit that the higher the rank of the officer who prostitutes his office, the more promptly should be the method of dealing with him, and with this feeling we commend this communication to your early action.

Your obedient servants,

W.M. T. SMITH, Major-General.
JAMES T. BRADY.

Judge Whitney is not living, but being dead he yet speaketh.

That silent form of Morgan which you saw in the cartoon in LEAVES OF HEALING on Saturday, standing there with his hands bound behind his back, with a bandage on his eyes and a gag in his mouth, with a rope around his waist and great heavy weights at his side, with a saloonkeeper ready to push him over into the Niagara River, stands today with the murdered beautiful English girl, Ellen Slade, two witnesses against the Masonic-Methodist Episcopal Church, whose Bishops and leaders are still in alliance with the murderous secret worshipers of Baal.

It was a Methodist minister who gave the signal at Lewiston, New York, when he stood up in the lodge, took his glass and said: "The enemies of our order," in accordance with the words of the ritual, "may they find a grave six feet deep, six feet long, and six feet due east and west."

Four men left that banqueting table, went to Fort Niagara, took Morgan out, bound him and tied him in the way I described. Confessions of three of them are on record, and I published them in LEAVES OF HEALING of May 5, 1900, pages 49-55.

Morgan, and Ellen Slade, and Judge Whitney stand up from their graves tonight and they plead against the Masonic-Methodist Church whose minister gave the toast that sent one to his grave, and which still protects the organization which contains murderers like Woodward and Keith, which persecutes honest judges like Whitney, and which leaves the way open to seduction and the horrible destruction of innocent and beautiful girls like Ellen Slade.

Shall we who serve God tolerate longer this iniquity?

Voices—"No."

Dr. Dowie—Shall we not fight it out with the Devil?

Voices—"Yes."

Dr. Dowie—We denounce the churches which affiliate themselves with the antichristian and heathen abomination of Baal-worship, and the Unfruitful Works of Darkness in all their forms. This is the fight.

All who believe that Masonry is an antichristian and a heathen abomination, stand.

You will find all the Masonic ministers sitting still, ready to give a toast tonight: "The enemies of our order, may they find a grave six feet deep, six feet long, and six feet due east

and west." (*A number of Methodist ministers present kept their seats with defiant looks and gestures.*)

The same murderous spirit is in them tonight.

Pray for them. Pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs. Help me to abstain from all evil association; from the so-called Church which defiles itself with the association of a criminal and heathen organization, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Answer—"Yes."

Dr. Dowie—Will you live it?

Answer—"Yes."

Dr. Dowie—God help you. And God help those, some of them with hoary hairs, who sat there tonight and by their sitting damned themselves. God have mercy upon them.

CLOSING PRAYER.

Father, for Jesus' sake, command Thy blessing upon this company, upon these words; and help us, if it is with our last breath, to do right. We believe that Masonry is an antichristian and heathen abomination. God destroy it. God destroy the churches which protect it, and set the people free. Be with us in the remainder of this Conflict, for Jesus' sake.

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

FOURTH DISCOURSE.

Central Zion Tabernacle, Lord's Day Afternoon, May 13, 1900.

The meeting was opened by singing Hymn Number 6:

Behold a Fountain deep and wide,
Behold its onward flow;
'Twas opened in the Saviour's side,
And cleanseth "white as snow."

CHORUS—Come to this Fountain,
"Tis flowing today;
And all who will may freely come,
And wash their sins away.

SCRIPTURE READING AND EXPOSITION.

The General Overseer then read in the Inspired Word of God in the first book of Kings, beginning in the sixteenth chapter, from the twenty-ninth verse to the end of the eight-

teenth verse of the eighteenth chapter, commenting as follows upon the seventeenth and eighteenth verses:

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Is it thou, thou troubler of Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed the Baalim.

A little time ago a gentleman whom I know well now, but whom I did not know then, came for the first time into this city. He said to a Methodist minister, "Do you know a man named Dowie?" "Yes," he said, "I know a man who is a troubler of the whole Church of God; that is the man I know." (Laughter.)

I am glad to have that reputation. (Laughter.)

If there is anything that needs doing today, it is that the nominal Church be troubled. May the good Lord help me to trouble it. (Amen.)

Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel. Now therefore send—

There is a time when a prophet of God stands supreme over all human law. When he has a Message from God, he has a right to command kings, presidents, rulers, czars and emperors.

I believe that. Do you?

Voices—"Yes."

Dr. Dowie—So Elijah said "Send." He told the Apostate King what he was to do. He had been hunted for, that he might be put to death by this monster Ahab, the king who suddenly found that he had to obey the superior authority of the Divinely-commissioned prophet.

Now therefore send and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel.

Just for a moment pause in the reading and think of it. Elijah for three years and six months had been in hiding. He had been sought for everywhere. If he had had a thousand lives, they would all have been sacrificed; and yet the man who was hunted appeared and compelled the king who wanted to kill him to do what he told him. Think over that fact many times, and very deeply, and then remember what I say—*this scene will be repeated on a far wider scale before the Twentieth Century is ten years old.*

So Ahab sent unto all the children of Israel.

That meant every tribe of the ten, for Judah was not in this thing at all. It was the ten tribes—our fathers as I believe,

according to the flesh: for we are Israelites. Judah did not go into this sin. It was Israel.

THE MODERN ANGLO-SAXONS AND SCANDINAVIANS THE DESCENDANTS OF THE TEN TRIBES.

The kingdom had been rent in twain. It was this accursed Freemasonry of that time, the worship of Baal, which had rent it in twain.

Judah, with all her faults, had remained more or less true to the Temple of God at Jerusalem and worshiped God. Israel had erected a temple; possibly one upon Mount Gerizim. It may have been even then a spurious temple; such as that which Jesus saw when he talked to the woman of Samaria at the well of Sychar, when she pointed up to Mount Gerizim saying, "Our fathers worshiped in this mountain, but ye say Jerusalem is the place where men ought to worship."

You Danes and Norwegians belong to the tribe of Dan.

The tribe of Dan took to the sea in ships, landed somewhere about the Danube—which is Dan's River—went all through Europe, calling every place by the name of their father, Dan. There are hundreds of places in Europe which preserve the name of Don, or Den, or Dan, to this day.

Denmark is, as you Danes know, Dan-mark. That is the correct writing of it, is it not, Danes?

Voices—"Yes."

Dr. Dowie—Dan-mark. When they got there they drew a line and said, "This is Dan's Mark," and went no further. The Anglo-Saxon is Isaac's son, I-Saxon. The Anglo-Saxon and the Scandinavian people are the lineal descendants of the ten tribes.

Our fathers sinned in this terrible thing.

I am not speaking of the Jew. The Jews are seldom Freemasons. They are occasionally so, because there are, alas, many Jews who are absolute infidels. They have lost all faith in even the existence of a personal God, or of the expectation of a coming Messiah. Such atheists may very properly become Freemasons, who are without God. Atheism is no bar to fellowship: for *the point within the circle*, the emblem of unbridled lust, is an acceptable emblem to an atheist who lives only for self and sin.

THE BATTLE BETWEEN GOD AND BAAL THROUGHOUT THE AGES.

Israel today is to be found in the Anglo-Saxon and Scandinavian races. It is that Israel which God has promised to bless, to call by a new name.

This same conflict between a true God and a false god goes on through the ages in Israel.

And Elijah came near unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then

follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, am left a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks;—

Yes, the prophet of God had no bullocks. The thieves had all the bullocks, as they have today; for the most part, however, not entirely. God shall have possession of all the cattle ere long, and all the silver and all the gold.

Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under: and I will dress the other bullock, and lay it on the wood, and put no fire under. And call ye on the name of your god, and I will call on the Name of Jehovah: and the God that answereth by fire, let Him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped about the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god.

Methodists, cry aloud! (Laughter.)

Call upon your god, you wretches who have bowed at His sacred shrine in the Masonic Lodge—you call him *Mah-hah-bone*. Scream louder for *fire*. Call!

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is musing, or he is gone aside, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them. And it was so, when midday was past, that they prophesied until the time of the offering of the evening oblation; but there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of the Lord that was thrown down. And Elijah took twelve stones—

Judah was not going to be forgotten.

JUDAH CAN NEVER BE FORGOTTEN.

Salvation is of Judah. It is of the Jews. We may not like it. We may be like those stupid people who howl at the Jew, and yet worship a Jewess and a Jew—worship Mary, the Jewess, and Jesus, the Jew.

The prophet of God must not forget the two tribes. Humanity is indebted to the Jew. As Jesus said at Sychar, “Salvation is of the Jews.”

The General Overseer then read verses thirty-one, thirty-two, thirty-three and thirty-four of the eighteenth chapter of I Kings.

Commenting upon the thirty-fourth verse, he said:

There is a great deal in triunity. One God, one Faith, one Baptism. But that God is a Triune God: Father, Son and Holy Ghost; and that Faith is a Triune Faith: Salvation,

Healing and Holy Living; and that Baptism which we shall celebrate tonight in this place is a Triune Baptism into the Name of the Father, and of the Son, and of the Holy Ghost; death to sin, life in God, and power for service. The man who seeks it is a Triune Man with a spirit, a soul and a body.

The General Overseer then read verses thirty-five, thirty-six, thirty-seven, thirty-eight, thirty-nine and forty of the eighteenth chapter of I Kings, commenting as follows upon the fortieth:

By the Sword of the Spirit these false prophets shall again be destroyed. (Amen.)

And Elijah said unto Ahab, Get thee up, eat and drink; for there is the sound of abundance of rain.

Nobody else could hear it, but the prophet could hear it.

So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed himself down upon the earth, and put his face between his knees. And he said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a cloud out of the sea, as small as a man's hand.

"AS SMALL AS A MAN'S HAND."

I am only a small man; my hand is a very small hand. The sneer of seven years ago by the Methodist ministers of this city was that I was a contemptible little man, and Zion Tabernacle a contemptible "little wooden hut." One called it a "bit of kindling wood."

That is true, for it has kindled a fire over all the earth. (Applause. Amen.)

The cloud from this hand has gone over all the earth, and it has brought blessing, by the goodness of God, in every nation beneath the sun. (Applause.)

The lightnings are striking out, and I tell you, your days are gone, you prophets of Baal in the Methodist Church! (Applause.) Gone! (Amen.)

Blows were struck years ago, and ever since I struck, you have been withering.

You know it yourselves, you wretches!

And it came to pass at the seventh time, that he said, Behold, there ariseth a cloud out of the sea, as small as a man's hand. And he said, Go up, say unto Ahab, Make ready thy chariot, and get thee down, that the rain stop thee not. And it came to pass in a little while—

A LITTLE WHILE—TILL HE COME.

A little while—oh God, help us to wait for a little while. (Amen.) Thou didst say, oh Christ, "a little while." It seems long, but it is only a little while.

"Clouds and conflicts around us press," but that little while
comforts; for He will come again. (Amen.)

Only a little while.

Let the little while between
In the golden light be seen,
While we think how heaven and home
Lie beyond that, till He come.

He will not leave us. He will come to judge the earth with ten thousand of His saints, to convict the ungodly of all their ungodly speeches—that they have ungodly spoken, and of all their ungodly deeds. I believe He has started to do it. (Amen.) The ten thousand are coming!

Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

They are coming, and the ten thousand times ten thousand are coming too.

And it came to pass in a little while, that the heaven grew black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

May God bless His Word.

Mozart's sublime anthem of praise, "Gloria," was then sung with splendid effect by Zion's Choir.

Prayer was offered by Overseer Piper, also by the General Overseer, at the close of which the congregation and choir chanted the Disciples' Prayer.

In making the announcements, the General Overseer, among other things, said:

CONCERNING THE NOMINATION OF JUDGE YATES.

The Quadrennial Conference, the Methodist Baal-worshippers, have their man nominated for Governor, but they have not got him elected. (Applause.) Unless I can get some very clear understanding that he has nothing to do with Baal-worship, Zion will go for a good, clean Democrat, if you can find one, especially if he is free from Masonry. I wish there were hope of a Theocrat winning; but I can see none for the present.

I sometimes think that the remark is wonderfully true: "Politicians are like cards: the more you shuffle them the dirtier they get." (Laughter.)

It is very hard to know which is the dirtiest, Republican or Democrat, sometimes. May God give us some day a Theocratic candidate, a man who will stand for the rule of God. That day will come.

There is quite a strong suspicion that Mr. Yates was the Masonic dark horse, and if Zion finds that out, then Zion will go against him on general principles.

That means many thousands of votes in Chicago. It, possibly, means the balance of power in Chicago. I think the Democratic and Republican vote is so close that the votes of Zion men, and those whom they can influence, are the balance of power in Chicago.

The race is not always to the swift, nor the battle to those who appear to be strong,

One man with God on his side is an absolute majority upon any question.

After a few further announcements the tithes and offerings were received. During the offering, Zion's Junior Choir of boys sang very sweetly in their clear childish voices. Conductor Rice then sang the prayer of Elijah from the great oratorio "Elijah"; a magnificent solo, magnificently rendered.

ELIJAH, THE PROPHET OF GOD, AND THE PRIESTS OF BAAL, AT CARMEL; WITH ITS AP- PLICATION TO CHICAGO.

The General Overseer then delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

The words that I shall place in the front of all I have to say today are in the chapter which I read, the eighteenth chapter of the first book of Kings, and at the twenty-first verse:

TEXT.

And Elijah came near unto all the people, and said, How long halt ye between two opinions? If Jehovah be God, follow Him; but if Baal, follow him.

There is nothing new under the sun.

History not only repeats itself, but history never does anything else. In one form or another the same conditions continue throughout the ages, and the conflict, however varied in appearance it may be, is still the same conflict.

The conflict between good and evil, between God and the Devil, between a humanity destined originally to be a Temple of God which has become the dwelling place of devils, the wrestling of the prophets and the apostles in all the ages, does not differ from our wrestling today.

It is not against flesh and blood. It is "against the principalities, against the powers, against the world-rulers of this darkness, against the hosts of evil spirits in the upper air." That expression of Paul's, "The world-rulers of this darkness,"

covers it all. "This darkness" is not an accident. "The unfruitful works of darkness" do not exist now for the first time.

TUBAL-CAIN, WHOSE NAME IS THE PASSWORD FOR MASTER MASONs, AN EARLY APOSTATE.

The apostate condition of the churches is no new thing. The sons of Seth met it in Tubal-Cain, the son of Cain. He wrought cunningly in iron and formed weapons by means of which the power of Cain was extended over the world. And, even after the Tu Baal-Cain descendants were all destroyed, it is very evident that the devils which possessed them were not drowned: for Noah's descendants aspired to tear God from His Throne. They built a Babel. They thought they could reach to heaven and dethrone God. They think it still. They vainly think that they can dethrone the Son of God from the Empire which God the Father gave Him, and make a mere tool of the Masonic Baal. They smile at His claims, and with an affectation of calm superiority they tolerate Christianity when it is not Christian.

Satan knows where to strike his deadliest blows. When Noah fought his fight, it was all in vain. God could only save the world and humanity by drowning every one in it, except eight people.

The history of humanity is continually thus. Again and again the people of God, misled by false shepherds, have been sold out to the World, the Flesh and the Devil, even while they preserve the forms of Divine worship. Again and again in the history of God's own chosen people have there been crises in which it seemed as if there were only one man who was left to witness for God against an apostate Church.

This was the case in Elijah's time. It was the case in John the Baptist's time. It is the case in our time. Today, for the most part, the leaders of Christianity have gone to the Devil. The churches are the destroyers of true religion. They are led by men who are secretly in alliance with the old-time foe of God—Baal.

I need not tell the Masons here that Tubal-Cain is the password of the third degree of the Blue Lodge, the sign of a Master Mason. That of the Entered Apprentice is Boaz; that of the Fellow Craft is Shibboleth; and of the Master Mason is Tubal-Cain. Tubal-Cain represents the third, and the highest form, in one sense, of Masonry; for all the other degrees are simply built upon the foundations of the Blue Lodge.

THOU (METHODIST), BAAL, CAIN.

This fight is with Cain and Baal, the twin spirits. The one was a murderer from the beginning, Cain, and the other was the Devil, who made him what he was.

Baal-Cain! Take it, Master Masons; take it to your hearts—Baal-Cain.

Tu, thou; *Baal-Cain*, Devil.

You are a Master when you get that sign. You have the "Mark" of the Beast.

The conflict has not changed any. Baal still, Cain still. The murderous spirit still exists in those who have become the servants of Baal.

Baal is simply a name which is applied in many ways. Baal-Peor, for instance, would mean "the lord of the opening," the Devil of the opening; and every one of these forms of Baal has a similar signification.

The great sign of the cross of the highest Mason, the Thrice Illustrious Order of the Cross, as it is said, one of the highest degrees in Masonry, has for its word Baal-sha-lisha. When the candidate comes in he is asked, What is thy sign? He draws his finger twice across the palm of his hand, making the cross, commonly called the St. Andrew's cross. That is his sign.

What are the words? I. H. S. That does not mean, in Masonic language, *Iesus Hominum Salvator*, Jesus Saviour of men; for the so-called Most Worthy Provost—most worthy devil—on that occasion asks this candidate what these letters mean. The answer comes: "I, Baal; H, Sha; S, Lisha, the Lord of the Three." This is the form of Baal-worship which is represented by the cross in all forms of Masonry. It is not the cross of Jesus.

This word Baal, throughout the Scripture, is attached to a great many things. For instance, Baal-zebub means the god of flies, and is connected with corruption. Baal-Berith would mean the lord of the Covenant, and that is connected with the oaths and covenants which Masons make in all the degrees—covenants with death and agreements with hell.

TERRIBLE EXTENT OF THE APOSTASY OF BAAL-WORSHIP.

This form of worship 2800 years ago in Israel had completely destroyed, so far as man could see, every vestige of the worship of the true God. Two thousand eight hundred years ago in Canaan, in the Holy Land, amid the ten tribes of Israel in Samaria, the capital, and throughout the whole kingdom of Israel, there was not one prophet, and there was not one priest, save Elijah, known to be a worshiper and a teacher of the religion of the true God. It was not true, as Elijah said, that he was left alone; for God said there were 7000 who had not bowed the knee to Baal; but they must have been the "good Methodists" of that time. Cowards!

That is what the good Methodists are. They are cowards to the very center of their hearts, and if they do not take care,

they will go where all cowards go: they lead the procession to hell.

I never knew a coward yet who did not become a liar.

Elijah had a right to complain of these 7000 who never bowed the knee to Baal who were not Freemasons, but, when they stood for God, never stood beside him. I have a right to complain of the good Methodists in the Methodist Church who say that they sympathize with me and still remain in that apostate Church. I have a right to complain, and I do complain. I complain of every Christian who is connected with organizations which have any association with secrecy whatever. I say far and wide as this Voice can reach throughout the earth, "You are a coward for staying there, and you will share the doom of the coward. You will be swept with them into the Lake of Fire."

THE DOOM OF A COWARD.

What for? For being fearful, afraid to leave your Church because of your mother, because of your father, because of the property you may lose; because of the friendships you may lose; because of the pleasant associations you may lose. You are a coward, and you will share the damnation of hell.

Peter was a coward, and it took him to the brink of hell. He denied his Master once, twice, thrice, until with oaths and curses he said he never knew Him. Well nigh had Satan sifted him as wheat.

Where were these 7000 who had not bowed the knee to Baal?

Some of them were like Obadiah, they were eating the bread of Ahab and of Jezebel. But for the mercy of God they would have shared their doom. Many of them did, no doubt. In that day you can see how a whole people went astray. It amazes one. The cowards are responsible for most of the degeneracy of the time in the churches.

How did it happen? It was only a very short period from the Songs of Solomon and the Psalms of David to the chants of the priests of Baal. Very short was the period indeed, because when Saul was made king it was, perhaps, about the period of 1090 B. C.; but when this happened it was about 910 B. C., I think. Only one hundred and eighty years had passed, thereabout, between David singing the songs of Jehovah, Solomon erecting the Temple, and the whole nation gone to the Devil; all in a hundred and eighty years!

A NATION REAPS THE SHAME OF A KING'S SECRET SINS.

Why was this? I will tell you why. When a king becomes a polygamous beast, when a king becomes what David became, a monster of iniquity who stole his own valiant soldier Uriah's wife, Bath-Sheba, and murdered Uriah in order to retain her, it

is not to be wondered at that Bath-Sheba bore a Solomon who should be the wisest and best, the foolishest and the worst of men. He became a man renowned for wisdom and endowed with power, whom God entrusted to build His own Temple. But before the end of his life he had become an apostate devil, had gone after Baal and Ashtoreth, had married hundreds of wives, and had hundreds of concubines; seven hundred of the one and three hundred of the other. He became a worshiper of the filthy gods of the Moabites, and the Ammonites and the Egyptians, and caused his offspring to pass through the fire to Moloch, the dirty dog! Fouler than the foulest Fowler even in the Methodist Church, he went down to the foulest of sin by being the offspring of a king who had gone to the Devil.

Do you think that you can go to the Devil and not reap what you sow?

A nation will reap the shame, but for the mercy of God, of your secret sins.

Elijah was face to face with a descendant of a line of kings who, in less than a century from Jeroboam's reign, were choosing wives as Ahab chose his, from amongst the children of Baal, the daughters of Ashtoreth.

I desire you to study a little. I want you to think what this Baal-worship in all ages has been. I want you to know what the Masons themselves say it is.

MASONIC RELIGION IS THE WORSHIP OF THE LAWS OF NATURE AND REVENGE.

Masons, the veil has gone. Your most secret sins are open. You have said, and it is true, that your religion in Masonry is older than Christianity. It is. It is as old as the Devil. (Laughter.) You say it is the *lex naturæ*. You are right. It is also the *lex talionis*. It is the Law of Nature, and it is the Law of Revenge. You know it. It is the Law of the Brute.

You are in your text books face to face with the facts, well known to us, that Christianity is cast aside, and that Nature, the mere worship of fecundity in the sun and in the moon, takes its place. I shall show you on Tuesday night that a very important part of the worship of the Mystic Shriner is connected with the moon, with *luna*, the moon. I always thought they were "lunatics." I know it now. (Laughter and applause.) The sun, the moon and the stars are the objects of veneration and worship to the Freemason.

He who speaks to you today is face to face with an old-time conflict. There is no difference except the circumstances; the fact that we have telegraphs, telephones, railways, and other inventions. Have they ever comforted your heart when you were sick with sorrow? Oh yes, if you could only get a

prayer along them to Zion; but in themselves there is no comfort.

Control of the hidden powers, the glorious powers, of nature, will never comfort an immortal spirit.

The spirit of man and the flesh of man are crying out for something more than material things. They are crying out for a Living God.

What are you offering?

Come, priests of Baal, what are you offering? Come, you wretched Methodists, what are you offering?

"Oh, Doctor, we offer them the same Bible that you do. We offer them the same Gospel that you do. We offer them the Gospel of John Wesley, Charles Wesley, of the heroic men of the Methodist Church. We teach them repentance, faith, obedience, holiness. We teach the same things. You are denouncing your friends, your brethren."

Friends, the Devil is never so clever as when he is preaching the Gospel; never so clever as when he appears as an angel of light; never so clever as when a Methodist Bishop who has taken the thirty-third degree is offering Christ everywhere for everything, with his tongue in his cheek, knowing that he has become an officer of the kingdom of darkness, and that while he is preaching the Gospel of Christ, it is simply as a cloak for his infernal villainy and apostasy.

THE METHODIST PREACHES AND TEACHES TRUTH, BUT DOES NOT LIVE IT.

He is like the Pharisees of Christ's time, who were so orthodox in their preaching that Jesus said:

The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say and do not.

That is exactly what the Methodist Church is doing today. They are teaching the truth and living a lie. They are teaching Christianity, and they have sold it in the shambles. They are getting the price of it from retail consumers.

That is a serious charge.

Let me prove it to you.

First, I defy every one of them who is a Mason to deny that the Name of our Lord Jesus Christ, the Son of God, is absolutely forbidden in the fundamental degrees of Masonry, and that in the final degrees, not only is that forbidden, but all religion of every kind is denounced.

Seventy-four years ago there was a great fight in this country.

That figure which I showed to you in Saturday week's LEAVES OF HEALING, standing there in the boat upon the Niagara River, with his hands bound, and his mouth gagged, and a rope around his waist, heavy weights on the boat at his

side, and that saloonkeeper who threw him into the river, pushing him over, according to his own confession—that figure cries out, and still cries out, to God for vengeance.

Ellen Slade, murdered in Belvidere, Illinois, by Samuel L. Keith, a Freemason, and Dr. Woodward, a doctor—that girl's blood cries out for vengeance today. A Coroner's Jury found that Keith had seduced her and defiled her, and that Keith by abortion had murdered her. Judge Whitney himself, the Worshipful Master of that Belvidere Lodge, denounced the murderer, but found that his own fellow-Masons were shielding the murderer and preventing justice being executed.

These crimes, and thousands of which we do not know the particulars, are crying out.

Not a paper in Chicago would publish Judge Whitney's words when he answered the Grand Lodge of Illinois when they challenged him for unmasonic conduct in bringing a Mason to justice for murder.

HOW MASONRY WAS EXPOSED.

Seventy-four years ago there was a strong reaction against Masonry. Fifteen hundred to 2000 lodges surrendered their charters, and every decent man in America who was a Mason went out of Masonry. I am sure today, that when the real character of Masonry is known every decent woman will aid me in compelling every half-decent man to get out of that infernal lodge. (Applause.)

Elder Bernard, with ex-President of the United States John Quincy Adams, prepared with others this book called "Light on Masonry." Something like forty-eight degrees were at that time reduced to writing by the Masons who renounced Freemasonry. These degrees remain the same. In some respects they are worse.

I charge the Masonic body, the Methodist Church especially, that they are worshiping this same Baal, and on next Tuesday night I shall prove that from this and other volumes which contain authentic exposures of the whole of the work of these degrees, covered by affidavits before notaries, by men of indisputable character and of holy life.

I have already shown you that Baal-worship is the worship of the sun-god.

In darkness at the feet of the Worshipful Master, so-called, the Entered Apprentice candidate says that he comes for Masonic regeneration. In the East he bows; to the South he wanders, and to the West. He repeats his vows, in which the Name of Jesus Christ never enters. In quotations from the Bible that Name is cut out. When he passes into Fellow Craft and into Master Masonry, it is the same. In Knight Templary, he nominally uses the Name of Jesus, but by and by, as he gets

into the higher degrees, he is told that that has been simply a word given to him to mislead, and that now he is, in the last degrees of Freemasonry, to understand

THE REAL NATURE OF THE MASONIC CROSS.

Let me show it to you.

On page 199 of this remarkable volume, "Bernard's Light on Masonry," the statement is made that the Knight of the Thrice Illustrious Order of the Cross becomes a Minister of Masonic vengeance, to "bring to condign punishment agreeably to the usages of our ancient fraternity" the man who would give away its secrets, declaring the penalty to be by a spear thrust into his left side, bearing testimony even in death of the power and justice of the mark of the holy cross.

In this order this man swears he will become a minister of Masonic vengeance, and passes quickly then into the degree above—the Knights Adept of the Eagle, or Sun, in which he says he has now come to be "divested of original sin, and destroy the juvenile prejudices of error."

Father Adam instructs him. Father Adam—yes, that is true, and it is the old Adam. On page 265 it is stated that one representing Father Adam says that "everything in this world exists according to God's will; consequently everything in the world is just as it ought to be."

Do you not see the affinity between this and the worst form of Spiritualism?

Do you not see the affinity between this and the diabolical system of so-called Christian Science?

They each and all teach that evil does not exist.

He goes on to say that the distance between good and evil is only a fanciful one:

The distance between good and evil with the Divinity cannot be more justly and clearly compared than by a circle formed with a compass; from the points being reunited there is formed an entire circumference; and when any point in particular equally approaches or equally separates from its point, it is only a faint resemblance of the distance between good and evil, which we compare by the points of a compass forming a circle, *which circle when completed is God!*

Is that our Father in heaven?

Audience—"No."

Dr. Dowie—Is that Jesus Christ?

Audience—"No."

Dr. Dowie—Is that the Holy Ghost?

Audience—"No."

Dr. Dowie—Do good and evil exist in God?

Audience—"No."

Dr. Dowie—What God is this? Is it not Baal?

Audience—"Yes."

Dr. Dowie—After this teaching, on page 270, the candidate is told:

MASONRY A FOE TO ALL RELIGION.

Now, my brother, behold what you must fight against and destroy, before you can come to the knowledge of the true good and sovereign happiness. Behold this monster which you must conquer—a serpent which WE detest as an idol that is adored by the idiot and vulgar under the name of RELIGION!!! You must cast it forever aside.

There, you Masonic-Methodist devils, there is your system. Not only do you deny Christ, but when you get to the end, you deny all religion.

You are not only to do this, but listen! According to this degree of the Adepts of the Eagle, or Sun—I scarcely like to read it, but I will read it. Page 276.

He vows that he will submit to have his tongue thrust through with a red hot iron; his eyes plucked out; to be deprived of smelling and hearing; to have both his hands cut off; and to be exposed in that condition to be devoured by voracious animals, if he should prove a traitor. This ungodly vow and covenant with death he is told that he must make. "He then sits down with the rest of the brethren, and then brother Truth gives the following explanation of the Philosophical Lodge."

I am not going to take all that in this afternoon, but I am simply going to take one point. Then I have something very practical to say to the Methodists.

This degree affirms that: "The Sun represents the unity of the Eternal Supreme, the only grand work of philosophy."

You are to understand that the conception is in the moon.

Conception in the Moon.—The conception or woman, rising in the moon, demonstrates the purity that matter subsists of, in order to remain in its pure state unmixed with any other body, from which must come a new king, and a revolution or fulness of time, filled with glory, whose name is Albra-est.

This degree teaches that there is an impending revolution, and that through the power of the moon this conception is to be brought out—I should say in a lunatic asylum. (Laughter.) But it is a very serious matter when the lunatics number a million, as they do among Freemasons, and when they aspire to a worldwide dominion.

Methodist-Masons! I confront you as Elijah did at Carmel with this mocking cry: "Pray louder! Pray louder! Your god must be asleep. Perhaps he is hunting."

Masons, Methodists, let me call your attention to this fact: I first of all reproved you for this on the Pacific Coast in 1888. You closed your churches against my missions. You sent your Presiding Elders up and down the coast to lie about me, prin-

cipal among them F. D. Bovard, who is now one of your number in this city. I reproved you. I reproved Bishop Fowler. It is all in print, in *The Second Year's Harvest*. I told him that if he were a true Bishop of the Church of God, he would discipline the liars, whom even some ministers of the Pacific Coast refused to allow to administer the sacraments because they were liars, and very wicked men. In one case a Methodist minister had married his brother's widow and had beaten her children cruelly with the buckles of a harness until their bodies were bleeding. He had smashed that gentle lady's face, Mrs. Dowie knows, until it was all covered over with bruises.

I told the Masonic Bishop Fowler that he was a Bishop of the Devil if he did not do his duty. He made that vile man a Presiding Elder.

A WARNING AND A PROPHECY; THE PROPHECY FULFILLED.

I began to warn the Methodist Church. As time went on my warnings grew more numerous, and at last in 1896 I opened in full power on this matter upon the Methodist Church. I said from the Auditorium platform, what is on record in *LEAVES OF HEALING*, that the time had come for God to set aside the Methodist Church forever; for it would not be reformed, and it must be destroyed.

I said that from that time there would be no answer to their prayers.

I will call you to witness.

What do your statistics show for the years 1897, 1898 and 1899? I have shown you from your own books. I have Dr. Carroll's article in the New York *Christian Advocate*, edited by Dr. Buckley, who is now a member of this Conference.

Last year the Methodist Episcopal Church confesses that it lost nearly 24,000 members from the number with which it began the year. In addition, it lost all that came into it. It lost probably more than 277,000 members and probationers in 1899.

Let me point out what this means.

The previous year you had a loss. What does it mean? I will tell you what it means.

The tables which I have before me in this issue of the New York *Christian Advocate*, March 15, 1900, not two months ago, say that the Methodist Episcopal Church North has 2,600,000 members.

I shall suppose that you have only two and one-half millions, to make it easier reckoning. You tell us, ye Bishops of this Church and this Conference, that you have a God, and He is the same God as the God of John Wesley.

I deny it. I say, "Ye are of your father the Devil"—Mah-hah-bone.

GOD NO LONGER ANSWERS THE METHODISTS BY THE FIRE OF THE HOLY SPIRIT.

He used to answer by fire in Wesley's time, did He not?
Voices—"Yes."

Dr. Dowie—Does He answer you Methodists by fire now?
Voices—"No."

A Voice—"Yes."

Dr. Dowie—Did I hear one of you say Yes?

A Voice—"Yes."

Dr. Dowie—I will thrust that lie down your throat. Here is the fact. How does He answer by fire. Two millions and a half of you prayed for the extension of His Kingdom in the Methodist Church last year, didn't you?

Voice—"Yes."

Dr. Dowie—You prayed twice a day, didn't you?

Voice—"More." (*This came from a Methodist minister from Wisconsin.*)

Dr. Dowie—All right, you say more. That was five millions of prayers a day, wasn't it?

Voice—"I don't know whether they all prayed."

Dr. Dowie—Oh well, you said they prayed, just now.

Voice—"I did."

Dr. Dowie—if they do not pray, they are hypocrites. That is what I believe they are, and you too. (Applause and laughter.) You clearly see now where I am leading you.

I am glad to have you priests of Baal here. (Applause.) Pray louder! Pray longer! Pray more, and the more you pray, the more your people are damned. Five millions of prayers a day at least, by the laity and clergy; add another million for the prayers of the services, by elders, deacons, class leaders and exhausters generally. (Laughter.) That makes 6,000,000 prayers a day. Three hundred and sixty-five days in a year makes over two thousand million of prayers last year, and the more you prayed, the more you lost. (Applause.) The more you preached, the more you lost. Think of it, 2,190,000,000 prayers to God which were rejected, or to Mah-hah-bone! The more you agonized and cut yourselves and said, "Oh God, hear us, for Dr. Dowie will mock us if you do not," the more you lost. (Laughter and applause.) In the "Address of the Bishops" read at the opening of your General Conference in 1896, the Appeal was made to all the Church with reference to the four years then lying before you:

When the next General Conference shall meet we shall be entering the portals of the Twentieth Century. We desire to close these nineteen centuries of work for the race in a manner helpful to men and satisfactory to our Lord. There is nowhere any greater privilege. The serious responsibility

is as great as the privilege is glorious. We recall the solemn admonition under which many of us were ordained: "If it shall happen that the Church or any member thereof do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault and also the fearful punishment that will ensue." We beseech you, therefore, first of all that you join us in a most earnest endeavor to secure a personal fitness to be a proper medium in this Conference, through which God can express His will concerning the churches; that, laying aside all unworthy ambitions, we shall sincerely seek to know the mind of the Spirit, realizing that any personal advantage that is not for the good of the Church is for the damage of the individual.

God's thoughts and plans for His Church are as high above ours as the heavens are above the earth. His Scriptures are full of promises. His skies are full of Pentecosts. "Ask what ye will and it shall be done unto you," is the limitless Divine promise. Heaven and earth are put in pledge for fulfilment. (Read by Bishop Warren, May 2, 1896.)

Ha! ha! Ye wretches, how did ye respond to these words read by Bishop Warren?

Oh; how you did howl, and scream, and try all sorts of schemes from the "boy preacher" (of about 45), to oyster suppers, and kinetoscopes of prize fights. But all in vain. God's skies were not "full of Pentecosts," and the Bishops lied when they said, "Heaven and earth are put in pledge for fulfilment." You could not pawn God's Promises in Baal's Pawnshop, and "heaven and earth" were deaf to your four years of howlings. You came out at the end with the road paved with the dead, and your avowals of disgrace and defeat and despair are the proofs of God's anger and of His refusal to hear and answer your prayers.

You got up revivals. You got them up here in Dr. McIntyre's Church. He rides a goat, and tells us he does. He is a Freemason and a liar, as they all are who are Freemasons, when they say that Masonry helps the Church. Shame! that they should lie and say that Masonry helps the Church.

HOW GOD HAS ANSWERED ZION'S PRAYERS BY FIRE.

Cry louder! There is no voice, there is no answer. Your leaders have taken you to the Devil, and if you still continue to go with them, you will find your place where the worshipers of Baal found it long ago. You will be cut to pieces at Kishon.

We are now face to face. While they have not added to their numbers any, we have taken out of Methodism thousands and ten of thousands who are now in Zion, thank God. (Amen.)

We have taken out of all the apostate churches, and we have taken from the streets and lanes, from the slums, from the saloons, from the houses of shame, and from all classes of the community, rich and poor, thousands, tens of thousands.

Four years ago February 22, 1896, when I uttered that warning against Masonic-Methodism, and said that I should start from that time to fight it and destroy it, Zion had 450 members.

As nearly as I can reckon by a conservative estimate, she has today more than 50,000 members, thank God. (Applause.)

There is scarcely a land beneath the sun in which Zion is not planted. They who mocked are mocking no more. They know that they do not know how to retain their ecclesiastical organization.

Zion is smashing them in India. Zion is smashing them in China. Zion is smashing them in Europe. Zion is smashing them in Africa. According to their own confession, Zion is smashing them in every town and village in America.

The contest is different in this respect: I have no altar on which I lay a bullock. They have no altar on which they lay a bullock.

I point to the Altar of the Atoning Sacrifice, which nineteen centuries ago was wrought for man in Christ the Lamb of God.

I point to the Holy Spirit, who came with Tongues of Fire at Pentecost. I also point to the fact, that while I have been mocking the Masonic devils in all the churches, and especially in the Methodist, God has been answering by Fire in Zion. That fire is burning brightly in every land beneath the sun. (Applause. Amen.)

THE DOOM OF APOSTASY. .

It is only a little fire here and there; it is a cloud as if of a man's hand here and there, but it is spreading over the land. As I go up to this Carmel so often and so often, it will not be seven years before the blessed rain is pouring out over all the earth.

The Fire has come which consumes the sacrifice. The apostasy will be marked like that of Greece and Rome, like that of other apostate churches, and God's people will come out of her as they did when Christ brought them out of the Jewish dispensation, when Elijah brought them out at Mount Carmel.

Baal-worship will continue as long as the Devil is on earth, as long as there are apostate hypocrite Bishops, Elders and ministers in the Churches.

But the day is coming

When the widows of Ashur are loud in their wail,
And the idols are broke in the temples of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord.

Just as sure as the God in Hezekiah's time slew in one night the army of Senacherib and saved His people, so God will slay every priest of Baal, and pull down every temple of Baal.

Hasten it, Lord (Amen), that the people may be set free. He is coming. Do not think the fight is over. It is a longer fight than in Elijah's time. It is not a fight on one mountain side, but this fight now is to be extended to every land, and on thousands of mountain sides.

I will meet you wherever your Apostasy extends, and Zion will smash your Baal altars everywhere in the Name of the Lord.

I will meet you in India and China and Africa and all over Europe and Australia, and Zion will smash you there.

We shall not stop either with you: for Zion will fight the Apostasy in every form and everywhere, and proclaim a Living God to dying men, and a Full and Free Gospel.

God, who knows how great and worldwide is the fight against these world-rulers of this darkness, will give us the grace to do it, and will bring into operation a Mighty Church.

The Christian Catholic Church in Zion will number more in five years than all the Masons on earth today. (Applause.)

All who stand for God, and all who believe that the worship of Baal is being upheld by the Methodist Church, stand to your feet. 'With some exceptions the audience arose.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit, that I may do right, repenting, confessing, restoring to any whom I may have wronged, doing right in Thy sight. Give me power to abstain from every appearance of evil, and from all associations which are evil, from all apostasy, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

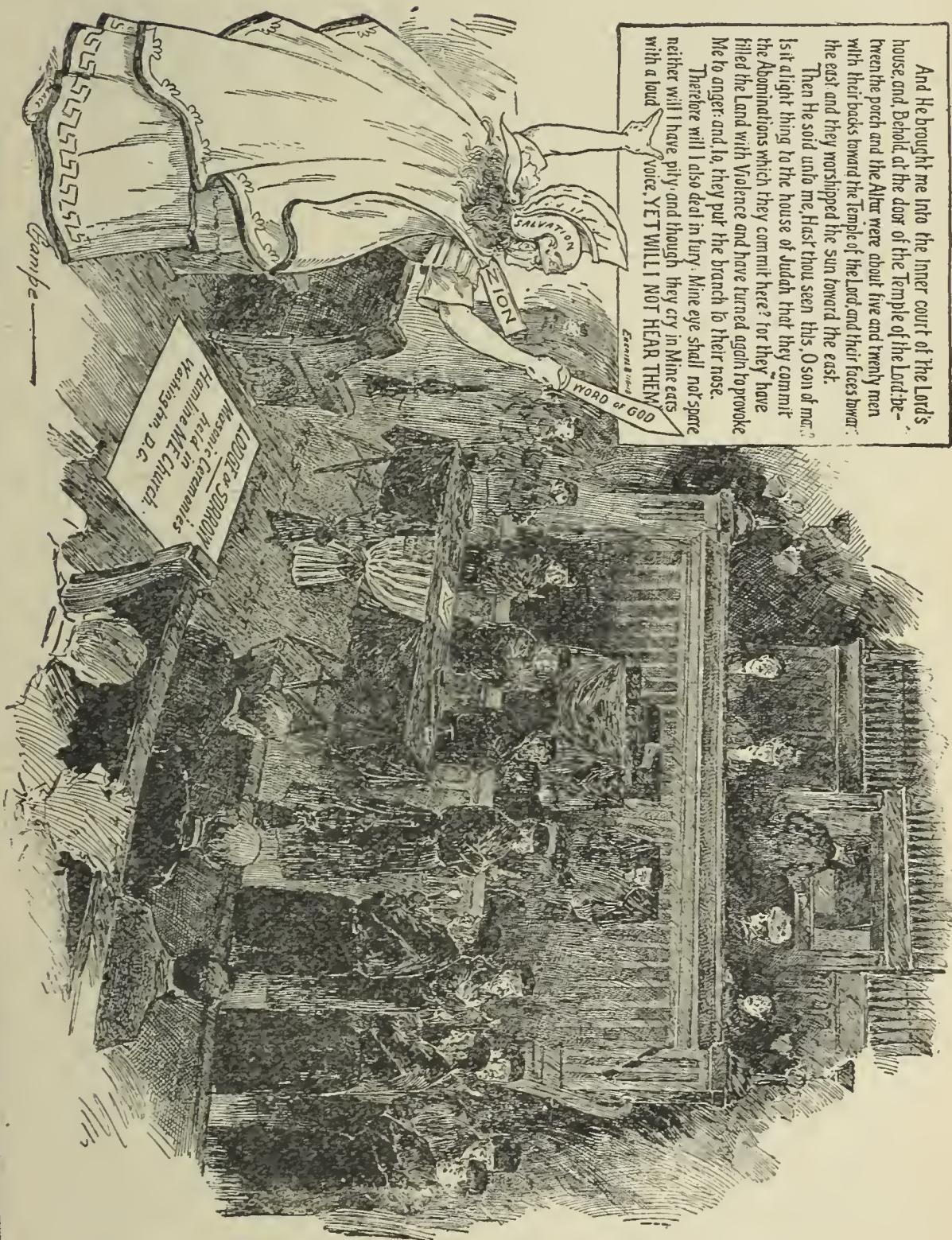
Did you mean it?

Audience—"Yes."

The services were closed by the General Overseer pronouncing the

BENEDICTION.

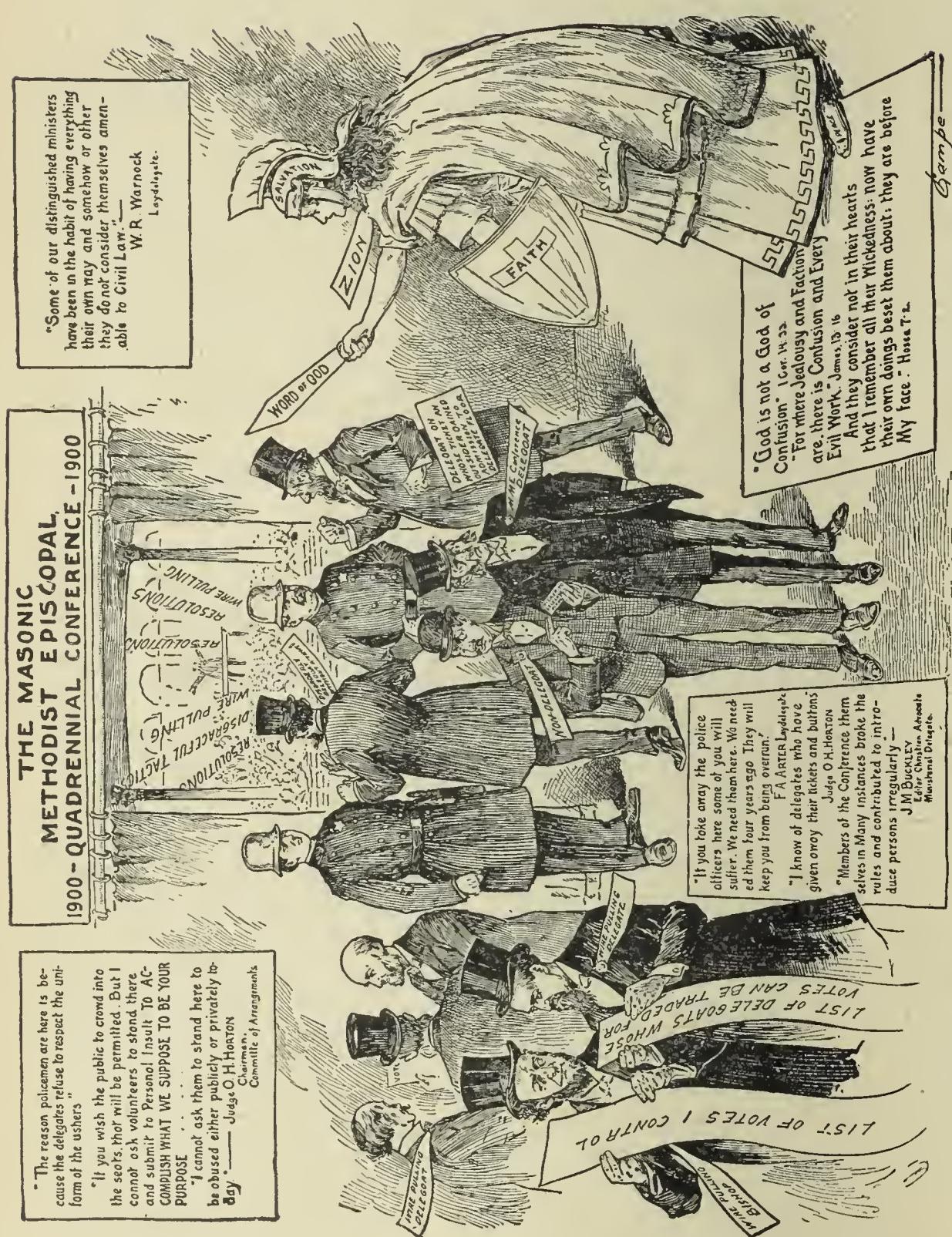
Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.



Behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall Howl for vexation of spirit—Isaiah 65:14.

BAAL MOCKERIES IN GOD'S TEMPLE.

Bring no more vain Orationes, Invenit & ad
Abominationem uno Mihi. It is Inquiry,
even the Solemn Meeting — Isaia 1:13



THE UNRULY ASSEMBLY OF THE PROPHETS OF BAAL SELECTING A BISHOP.

FIFTH DISCOURSE.

MIGHTIER, more destructive and more terrible are becoming the fearless blows which the General Overseer is delivering against the great Methodist Episcopal Church, now infected throughout by the deadly corruptions of Freemasonry.

Already they are beginning to have their effect and that organization, "cracked through and through," is seen to be crumbling.

Thoughtful men, wearing the button of the Methodist Episcopal General Conference, throng Central Zion Tabernacle at every service, manifesting the keenest interest in the words of the man of God. Many of them, by the expression of their faces, and some even by their open declarations, make known their conviction that the General Overseer is right, and express their sympathy with him in this Conflict.

On Tuesday evening, May 15th, the General Overseer drew the diabolical veil of secrecy from the foul, filthy and murderous rites of the higher degrees of Masonry and from the Mystic Shrine.

The arraignment of men of high ecclesiastical and civil station was as startling as it was sadly true. On Thursday evening, May 17th, those who call themselves followers of Jesus and yet go into fellowship with "the unfruitful works of darkness" were shown to be guilty of the sin of Judas Iscariot, who betrayed his Master with a kiss and sold Him to His enemies.

On Lord's Day afternoon, May 20th, Central Zion Tabernacle was crowded to within very few of its fullest capacity. Members of the Methodist General Conference were present in hundreds and heard the truth about the once glorious, now apostate and fallen Church which they represented.

The Spirit of God was present in Power, and nearly the whole audience of about 3000 people remained, eagerly and respectfully attentive throughout the entire three hours' service.

A. W. N.

Central Zion Tabernacle, Tuesday Evening, May 15, 1900.

The meeting was opened by the congregation singing Hymn Number 425.

Prayer was offered by Overseer Mason.

The General Overseer then read from the twelfth chapter of St. Luke.

After the announcements had been made and the offering received, the following address was delivered by the General Overseer:

DEGREES OF MASONIC DEVILRY.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and all the coming time, in this and every land, till Jesus come, for His sake. Amen.

Jesus said:

TEXT.

Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be revealed: and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid.

In the third chapter of the Gospel according to St. John, Jesus said at the nineteenth verse:

And this is the judgment, that the light has come into the world, and men loved the darkness rather than the light; for their works are evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

In my previous addresses I have taken occasion to speak of the lesser degrees of Masonry. Tonight, while I speak upon the other degrees of devilry, I feel that I am somewhat hampered, not from want of material, but from the fact that the material is so abundant and so voluminous that it is almost impossible to satisfactorily crowd into a brief lecture the many things that one has to say.

I confess to you that, much as I have known on this subject, I have not been prepared for the shameful candor with which the principal Masonic writers are now confessing that Masonry has no connection with Christianity; that it is connected with not only Baal-worship, but with the foulest forms of the Phallic Mysteries.

I SHALL DEAL WITH THE SO-CALLED HIGHEST DEGREES.

In the front of all that I have to say, I shall principally attend to those degrees which Bernard and others declare are the highest in Masonry. Especially shall I deal with that of which I have been unutterably ashamed to think that the President of the United States should be a member; namely, this foul order of the Mystic Shrine, whose ritual I hold in my hand tonight.

I read to you the other night that Robert McIntyre, Dr. Hirst, and a number of leading Methodist, Baptist and Episcopal ministers had declared that Masonry was not antagonistic

to Christianity, but was helpful to the Church; that they were Masons because of the help that it could be to them in their Church work. I branded that as false, and said that they knew it to be false; inasmuch as the Name of Jesus Christ is not once mentioned in all the thirty-three degrees of straight Scottish Rite Masonry.

There is no place where they quote from the Bible in which Jesus' Name is mentioned as the Son of God. When they quote the Scripture, it is rendered meaningless because of the Name of our Lord Jesus Christ being taken out.

I start tonight with some startling facts concerning this question of the relation of Christianity to Freemasonry. Now, I am not quoting from antimasonic books when I quote from this one.

I WILL QUOTE FROM THE WRITINGS OF FREEMASONS.

I hold in my hand an "Encyclopædia of Freemasonry and Its Kindred Sciences: Comprising the Whole Range of Arts, Sciences and Literature as Connected with the Institution. By Albert G. Mackey, M. D."

It is brought down to date by Charles T. McClenachan, author of "The Book of the Ancient Accepted Scottish Rite of Freemasonry, Form and Ceremonies," etc. This book is printed in Philadelphia by Louis H. Everts, and is the edition of 1898. It is, therefore, a most recent edition, and it is accepted by Freemasons as among their highest authorities, if not the highest, in this country, for Albert G. Mackey held one of the highest offices in the Masonic Order.

In the article entitled "Christianization of Freemasonry," on page 162, Dr. Mackey has these words:

HIGH DEGREE FREEMASON CONTENDS THAT FREEMASONRY IS NOT CHRISTIAN.

It is true that it embraces within its scheme the great truths of Christianity upon the subject of the immortality of the soul and the resurrection of the body; but this was to be presumed, because Freemasonry is truth, and all truth must be identical. But the origin of each is different; their histories are dissimilar. The principles of Freemasonry preceded the advent of Christianity. Its symbols and its legends are derived from the Solomonic Temple and from the people even anterior to that. Its religion comes from the ancient priesthood; its faith was that primitive one of Noah and his immediate descendants. If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe.

The Buddhist, the Brahman, the Moslem and the Jew who reject Jesus Christ as the Son of God, the Saviour of the world, the only Advocate for sinners, and the King of Kings, can be Freemasons.

If you cannot understand the significance of that, you cannot reason at all. What is this "religion" which embraces the foe of Christianity, which gives comfort to the impenitent Jew, whose fathers shed the blood of the Redeemer; which gives comfort to the Mohammedan, who believes that he is doing God's service when he imbrues his sword in the blood of the Christian today; which is open to the Brahman, who teaches a woman to sacrifice the fruit of her body for the sin of her soul, and throw her child into the Ganges that the crocodile may eat it, who worships these horrid divinities of India, the trinity of Brahma, Vishnu and Siva, a religion which makes murder a part of its creed? Siva is the Destroyer.

What kind of a religion is this which embraces all these?

MASONRY THE UNIVERSAL RELIGION OF THE DEVIL.

It must be the universal religion of the Devil. I think you will say Amen to that. (Amen.) Any religion which embraces and counts as acceptable to God these murderous, anti-christian, unclean and abominable systems must be of the Devil.

I will now show you how daring they are in their statements.

With a good deal of hesitation, I will read to you from the article on the Phallic worship. I hate to do it. I feel ashamed to do it. I feel that it is degrading that in this age and time I should have to read such things to fight this Apostate Masonic Church. These Masonic-Methodists are brethren of this Mackey. They unite upon these principles, brethren of the Universal Church of the Devil. They pretend that Siva the Destroyer and Jesus the Saviour both find a harmonious meeting place in Masonry. They pretend that the abominations of Venus and Ashtoreth are in harmony with the Holy Ghost. It is false: and they are betrayers of Christ who drag Him into such fellowship.

Any one who knows anything of ancient history, and is even moderately read in ancient Phœnician literature or customs and habits, knows that, universally, even the heathen writers admit that the Phallic Mysteries were the most foul, filthy and degrading, brutalizing and murderous of all the ancient mysteries. There were none worse.

What does Dr. Mackey, this leader of Masonry, who tells you boldly that Masonry is allied with all these systems, say of Phallic worship? He says:

FREEMASONRY CONTENDS FOR THE PURITY OF PHALLIC WORSHIP.

The Phallus was a sculptured representation of the *membrum virile*, or male organ of generation; and the worship of it is said to have originated in Egypt, where, after the murder of Osiris by Typhon, which is symbolically to be explained as the destruction or deprivation of the sun's light by night, Isis, his wife, or the symbol of nature, in the search for his mutilated

body, is said to have found all the parts except the organs of generation, which myth is simply symbolic of the fact that the sun having set, its fecundating and invigorating power had ceased. The Phallus, therefore, as the symbol of the male generative principle, was very universally venerated among the ancients, and that too as a religious rite.

This is the symbol which is represented, he says, in Free-masonry by the "*point within the circle*."

Look upon the aprons hanging up there on the walls of this Central Zion Tabernacle, which Masons have given up, and you will see this same emblem, which identifies Phallic worship with Masonry.

Mackey says the same thing here in another form:

And here, I think, we undoubtedly find the remote origin of the point within a circle, an ancient symbol which was first adopted by the sun-worshippers, and then by the ancient astronomers, as a symbol of the sun surrounded by the earth or the universe,—the sun as the generator and the earth as the producer,—and afterwards modified in its signification and incorporated into the symbolism of Freemasonry.

Do you want to know what Masonry is "incorporated" with? He tells you plainly:

As a symbol of the generative principle of nature, the worship of the Phallus appears to have been very nearly universal. In the mysteries it was carried in solemn procession. The Jews, in their numerous defections into idolatry, fell readily into that of this symbol. And they did this at a very early period of their history, for we are told that even in the time of the Judges (Jud. iii. 7) they "served Baalim and the groves." Now the word translated, here and elsewhere, as groves, is in the original Asherah, and is by all modern interpreters supposed to mean a species of Phallus. Thus Movers (*Phöniz*, p. 56) says that Asherah is a sort of Phallus erected to the telluric goddess Baaltes, and the learned Holloway (*Originals*, i. 18) had long before come to the same conclusion.

He identifies it with the other forms: "The *Cteis* of the Greeks, and the *Yoni* of the Indians."

He has the shameful audacity to declare that this filthy form of worship, a foul and unutterably shameful thing, is represented in Masonry by "the point within the circle." These are his words: "It is *the same thing*, but under a different form as the Master and Wardens of a (Masonic) Lodge." Think of it, that three men represent the Phallus.

I know nothing more shamelessly foul than this confession, that Masonry is simply a return to the worship of the foulest form of bestial prostitution that you can imagine.

I am not reading in these quotations from enemies of Masonry; I am reading from a great high priest of Masonry. And how can the Methodist Church be the Church of our Lord Jesus Christ when its ministers, and its elders, and its leading managers are Masons? Is it possible to serve God and Baal at the same time?

Audience—"No."

Dr. Dowie—There can be only one answer—No. If that Church will not repent, and drive out of its body these foul,

filthy children of the Devil, then it is a good Church to come out of.

May God bring His people out of it. Amen.

THE METHODIST CHURCH CANNOT BE REFORMED.

Probably seventy-five per cent of the General Conference now sitting in the Auditorium are Freemasons.

The statement was made by Dr. Crouch, a member of the Methodist Conference in Chester, Pennsylvania, two years ago, that ninety per cent of the members of that Conference were Masons.

You can see who controls the Methodist Episcopal Church. It is the priests of the Phallic worship; not merely priests of Baal, but priests of the grove of Asherah, the foul, filthy, damning worship which even the heathen were ashamed of.

That is Mah-hah-bone—the point within the circle. Indeed, Freemasonry may be called the Mysteries of Mah-hah-bone.

Mr. Edmond Ronayne's work, entitled "Mah-hah-bone," is a very able work upon that subject.

CONCERNING THE SECRET WORK OF THE KADOSH DEGREES.

I desire to read to you some things in connection with the alleged last degree of Freemasonry. It may be a question as to whether it is the last degree; perhaps that is not known.

There are said—I find upon pretty extensive reading—to be at the least seven degrees of what is called the Kadosh.

I ventured two years ago to say to you that I believed if we could get the facts, we would find that the highest order of Masonry, which has at its head the supreme ruler of Masonry throughout all its various forms, was in the Jesuit Order in the Church of Rome. I am of that opinion still.

I told you early in this series of addresses that I would not tell you all I knew, and I will not, in your interests, and in the interests of my further knowledge. There are facts in connection with Masonry of which only very few, even of those who have reached the highest, or rather the lowest, degrees, are aware. All of these will yet be exposed: for Jesus truly said, "There is nothing covered up that shall not be revealed; and hid, that shall not be known."

It is a well known fact that the highest degree Masons say that they only amuse the brethren with the lower degrees; that they are not intended to be understood by them, or to be understood only in such a way as to mislead them. I believe that, even as they stand, these lower degrees reveal nearly the whole wickedness to those who have ears to hear, and eyes to see. Bernard in his exposition of the degree which he declares to

be the *ne plus ultra*—"nothing more beyond"—of Masonry, says:

THE GRAND COMMANDER'S FACE IS NOT SEEN BY EVEN THE INITIATED.

In this chapter there are no decorations, nor any emblem, as the curtain is entirely drawn. There is nothing figured on the ground but the mysterious ladder, which must be covered until the candidate has taken his obligation. Observe this well: you are never to admit a person to this eminent degree, unless you have full proof of his fidelity. Of the five brothers who compose this chapter, two must be with the candidate in another apartment, until he is introduced, the other three remain in the chapter to assist in the reception. In a distant place, a Knight of Kadosh cannot initiate another brother in this eminent degree, unless he has a power or patent from an Inspector General or a Deputy Grand Inspector, under his hand and seal; and when a reception is made, the Grand Commander remains alone in the chapter with the candidate, and must be so situated that the candidate cannot see him, as he is not to know who initiated him.

The name and face of this Grand Commander of the Knights of Kadosh is not to be even seen nor known by the very Knights who compose this highest order.

FORM OF OPENING THE CHAPTER.

Question—"Illustrious Knight, are you elected?"

Answer—"Thrice Illustrous Knight, Grand Commander, I am."

Question—"How came you to be elected?"

Answer—"Fortune decided for me."

Question—"What proof can you give me of your reception?"

Answer—"A cavern has been witness of it."

Question—"What did you do in the cavern?"

Answer—"I executed my commission."

Question—"Have you penetrated further?"

Answer—"Yes, Thrice Illustrous Grand Commander."

Question—"How shall I believe you?"

Answer—"My name is Knight of Kadosh; you understand me?"

Question—"What's the o'clock?"

Answer—"The hour of silence."

Question—"As it is so, give me the sign, to convince me of your knowledge,—"

On which they all draw their swords, when the Grand Commander knocks *one*, very hard, on the table before him, and says: "Illustrious Knights, the chapter is open."

As soon as the Knights with the candidate in the antechamber have heard the one blow in the chapter, by which they know the chapter is open, one of them comes and knocks *one* on the door; one in the chapter goes and opens the door and asks what he wants. He replies that a servant Knight demands to come to the degree of Grand Elected, as he has all the degrees and qualifications of Masonry which are necessary; which being reported to the Thrice Illustrous Commander, who says: "Illustrious Knights, can we admit this Freemason among us, without running any risk of indiscretion from him?"

The other two Knights then answer, "We swear and promise for him."

Then the Thrice Illustrous Grand Commander approaches, and they take each other by the hand, and take the following obligation to each other: "We promise and swear, by the Living God, always Supreme, to revenge the death of our ancestor, and which of us that should in any manner commit the most light indiscretion, touching the secret of our order, shall

suffer death, and shall have his body buried under the throne of this Illustrious Assembly; so God protect us in our design, and maintain us in equity and right." Amen.

FORM OF RECEPTION.

* A short time after the two Knights with the candidate have heard the loud rap of the Grand Commander to open the chapter, they both take their hands, and after one of them has been at the door, and when they think the Grand Commander has finished the necessary business, they introduce the candidate, and leave him in the hands of the Grand Commander, and all four retire to guard the door of the entrance, and every other door of the adjacent rooms (if any). The reason of their leaving the chapter is, that no person ever assisted at the reception of a Knight Templar.

When the candidate enters the chapter, he prostrates his face to the ground, when the Grand Commander, behind the curtain,—

Mind you, the Grand Commander does not show his face. He may be the Jesuit General, or any other foe of Christ and God's Kingdom.

—reminds him of the principal points of Masonry, from its beginning, to the epoch of the assassination of Hiram Abiff; Solomon's desire of punishing the traitors, in the most exemplary manner; the method he took in disposing the Masters who went in search of the three villains, in order to execute his vengeance. He repeats to him the zeal, constancy and fervency of Joabert, Stokin and Jubelum, who, after the most painful search (by Solomon's order), had the happiness of finding among the ruins of Enoch's Temple in the Ninth Arch, the precious treasure of the Perfect Masons, etc. He continues to remind him of the firmness of the Grand Elect, and Perfect Masons, at the time of the temple's destruction.

He then says:

The Illustrious Grand Commander makes a general history in genealogy of the Masonic Order, its progress, its decline, and the manner how it was sustained, till the epoch of the Crusades, and until the historical circumstances, that have given occasion to the degree which the candidate expects; a degree that will give him a perfect knowledge of the precedent degrees, and the manner how Masonry has come to us; after which, the candidate takes the following obligation, his right hand on the Bible, his left hand between the hands of the Grand Commander.

The Grand Commander puts his hands out from the curtain. The candidate does not see his face, and he puts his left hand between the hands of the Grand Commander, and makes this oath:

OBLIGATION.

"I promise and swear, never to reveal the secrets of the Grand Elected Knights of Kadosh, or White and Black Eagle, to any person. *I swear to take revenge on the traitors of Masonry.*"

Then he goes on much to the same effect and says he will be: ". . . ready at all times to conquer the Holy Land, when I shall be summoned to appear, to pay due obedience at all times, to the Princes of the Royal Secret; and if I fail in this my obligation, I desire that all the penalties of my former obligations may be inflicted on me. Amen." He kisses the Bible and rises.

Then the Grand Commander proceeds and says, "My dear brother, he who has bestowed this degree on you, which you have now aspired to, and who is described in this place, as Grand Commander, and Grand Inspector of all lodges, and Grand Elected, is sensible of the importance of the secret already confided in you; it is therefore necessary to recommend a

circumspection, and also to observe to those who take the name of Knights of the White and Black Eagle, and Kadosh, to be always attentive, and not to give the least suspicion relative to our mysteries, order, progress, and end of Masonry. The imprudence and indiscretion of many brothers has given a knowledge to the world of many of our emblems, by which Masonry has greatly suffered, and will be repaired with difficulty. Their indiscretion has caused the loss and retreat of many puissant brothers, who would have been an ornament and support of our lodge. Such indiscretion in this degree, my dear brother, would be without any recovery, as there are no more emblems; when every matter shall be discovered, disclosed to you, that will give room for some events, of which you will see the consequences, when you shall have heard all my instructions. The word which our brothers place at the end of their obligations, viz: *Amen*, signifies *this is no more*, that *shall be no more*; if *this shall be again*. This ought no longer to be a secret to you, who are going to have an explanation of the origin of Masonry, and what has occasioned the society."

Then a long lecture is given by Truth, as he is called. If the candidate is afraid to engage, or hesitates to proceed further, he is shown out and the chapter is closed. If, on the contrary, the candidate goes forward, he then kneels and takes another oath, and the Grand Commander says:

"You swear and promise to me, on that you hold most dear and sacred, First. To practice the works of corporeal mercy, *to live and die in your religion*"—

Think of it, *Masonry a religion!* with Mah-hah-bone for a god. We shall soon see what that religion is in this Knights of Kadosh. Look closely to see what the religion is which the concealed Grand Commander talks about.

—"and never declare to any man who received you, or assisted at your reception in this sublime degree." The candidate answers, "I promise and swear."

Then the Grand Commander says, "Say with me, '*I sedhalad*,'" which he repeats.

Secondly. "You promise and swear to have candor in all your actions, in consequence never to receive in this degree, any brother who is not your most intimate friend, and then by the consent of two Grand Elected Inspectors, if to be met with, or by a patent given you for that purpose." The candidate answers, "I promise and swear." He then repeats "*Scharlabac*."

Thirdly. "You promise and swear at all times to possess a sweetness of mind, as much as you are capable, to love and cherish your brothers as yourself, to help them in their necessities, to visit and assist them when they are sick, and never draw arms against them on any pretense whatsoever." Answer—"I promise and swear."

"Say with me, '*Moteck*.'"

Fourth. "You promise and swear to regulate your discourse by truth, and to keep in great circumspection and regard the degree of the White and Black Eagle or Kadosh." He answers, "I promise and swear."

"Say with me, '*Emunah*.'"

I desire you to feel the significance of it. You are thoughtful people. Think what the following words mean:

Fifth. "You promise and swear that you will travel for the advancement of heaven, and to follow at all times, and in all points, every matter that you are ordered and prescribed, by the Illustrious Knights and Grand Commander, *to whose orders you swear submission and obedience, on all occasions without any restrictions*."

The man has entirely parted with himself forever, if he says Yes. He says yes, "I promise and swear."

"Say with me, '*Hamach Sciata.*'"

Then he goes on to promise and swear that he will "sacrifice the traitors to Masonry." He goes on to promise and swear that he will do a great many other things to the same effect, and he says, after the Grand Commander, the words, "Choemel," "Binah," and "Tabinah."

After the candidate has pronounced the last word, the Grand Commander relieves him and says, "By the Seven Conditions, and by the Power that is transmitted to me, which I have acquired by my discretion, by untold travels, zeal, fervor and constancy, I receive you Grand Inspector of all Lodges, Grand Elect Knight Templar, and to take rank among the Knights of Kadosh, or White and Black Eagle, which we bear the name of. I desire you not to forget it."

"NE PLUS ULTRA."

"It is indispensable for you, my brother, to mount the *mysterious ladder* which you see there; it will serve to instruct you in the mysteries of our order, and it is absolutely necessary that you should have a true knowledge of it." The candidate then ascends the ladder. When he is on the seventh or highest step, and has pronounced the three last words, the ladder is lowered, and the candidate passes over it, because he cannot retire the same way, as he would in such a case be obliged to go back against which he has taken an obligation, not to retire by the interests and views of the order, which is the reason that the ladder is lowered and he passes over it. He then reads the words at the bottom of the ladder, "*Ne plus ultra.*"

That is, there is "nothing more beyond." The Grand Commander goes on with the alleged history of this order, which I shall not read at length.

When that discourse is finished, the man is no longer in any sense a Christian, nor has he any religion. In the degree before it, he has renounced all religion. He says he is a Christian "no more," and in this he has become the absolute slave of this Order, and has "sworn submission and obedience, on all occasions, *without any restriction,*" to a man whose face he has not even seen, and who may be the General of the Jesuit Order for all he knows!

Can a man fall lower than when he has reached the "Ne plus ultra" of Masonry?

THE ABOMINATIONS OF THE MYSTIC SHRINE.

I now come to the Mystic Shrine. I am grieved in my heart that in this City of Chicago such an abominable institution exists as this Mystic Shrine. This Mystic Shrine is open to those who have taken the thirty-second degree, Scottish Rite, or Knights Templar degree, York Rite Masonry.

The story of it is told in this introduction. It was imported, like all these other degrees, from the old countries.

In 1871 the ritual was brought to America by one of the transient foreign members and representatives, and placed in the hands of Dr. Walter M. Fleming, thirty-third degree, Sovereign Grand Inspector-General A. and A. Rite, and Eminent Commander of Columbia Commandery No. 1, Knights Templar, New York.

For some time it did not succeed, until Mr. Florence went to Europe, and came back, bringing with him the ritual of the order as it is worked in foreign countries.

In 1876 W. J. Florence called together such of the original members of the organization of 1871 as were living and constituted in December, 1876, Mecca Temple No. 1, as the head of the order in America.

This ritual which I hold in my hand is the present ritual of the order, and has been given up by those who have renounced it.

It is entitled "The Mystic Shrine Illustrated. The Full Illustrated Ritual of the Nobles of the Mystic Shrine. Revised and Enlarged Edition."

It is published in this City of Chicago by Ezra A. Cook, and bears date of 1893.

It also bears the inscription, "Entered according to Act of Congress in the year 1893 by Ezra A. Cook, in the office of the Librarian of Congress, Washington, D. C."

There is not a shadow of reason to doubt its genuineness, and it has been filed in the Library of the Congress of the United States for seven years. Its genuineness has never, so far as I can learn, been disputed.

The Order is declared to have been established at Mecca, Arabia, in 1608, and to have been revived at Cairo, Egypt, on June 14, 1837.

The Ritual was compiled, arranged, and issued at Aleppo, Arabia, by Louis Marracci, the Latin translator of the Mohammedan Koran.

The Lodge Room is termed the Temple, and the furniture is Masonic, with some additions, the room being draped with black alpaca or white, edged with purple and blue.

FURNITURE.

A canopy or tent in a cart; a pedestal with gavel; large scimitar across the pedestal; altar of obligation covered in black, having on it the Bible and the Koran; the black stone or holy stone of black marble, one foot square or more, and two crossed swords; right of East, altar of incense with burning incense of myrrh, etc.; left of East, bier and coffin, each half way between East and altar of obligation; laver of water in the South; organ, etc. The working tools, etc., are a large cylinder of tin or sheet iron about thirty feet long and three feet in diameter and constructed so as to telescope together when not in use; a galvanic battery; an altar on which is placed a gold book with crossed swords on it; three gavels; block and tackle; hoodwinks and blindfolders; boxing gloves; a short ladder; four pair of drawers; three pair of handcuffs; a bumper; sort of desk six feet high constructed so as to fall to pieces when required for work; a large five-gallon sponge; several chairs from three to six feet long; a Chinese gong, horse-fiddle, and any other instrument on which a hideous noise can be produced; twelve suits of uniform with sabers for Arabic soldiers; several masks or false faces; a rough and rugged road made of ropes, etc.; bridge

of sighs; three small syringes; dolman; sandals; firearms; collapse; and any other uncouth dress or figure to create terror or fear to the candidate.

I will not weary you with the opening ceremonies of this order. I will simply tell you that they strip the candidate. How suggestive that is of the words in Scripture in connection with the last days. See Revelation 16:13 to 15.

And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the War of the Great Day of God the Almighty.

Then the warning is given:

(Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.)

One of the things which is done in all these infernal lodges is to strip a man and make him a humiliating object of conscious nakedness. They delight to "see his shame."

I suppose if President McKinley, as is publicly alleged, took this degree, he went through this. If he did not, they did not initiate him properly, and broke their own ritual:

They salute and retire, and prepare candidates by taking off the shoes, coat, collar and vest, and clothing them in white dominoes and slippers, handcuffed, or tied at the wrist loosely.

How would Mrs. McKinley like to see the President now?

The candidate enters in like a poor—not only naked, but wretched criminal. However men can so descend as to become so degraded as to enter a lodge like this amongst their fellows, I cannot understand.

When the candidate (one, two or three) is ready, the Ceremonial Masters take charge of him. Three-loud knocks at the outer door of the temple call the Oriental Guide to admit them. The response is, inside, a horrible clatter, the rasping of iron rings over an iron bar and the withdrawal of several large bolts; then the door opens: "What is the cause of this clamorous alarm? Who dares intrude upon the ceremonies of our Mystic Shrine?" asks the Oriental Guide.

Is that not a question to ask William McKinley, President of the United States? (Laughter.)

Has it come to such a pass that the President of the United States comes in nearly naked, clothed in a white domino, and handcuffed? Look at this answer.

"Poor Sons of the Desert, who are weary of the hot sands and the burning sun of the plains and humbly crave shelter under the protecting dome of the Temple."

THE MYSTIC SHRINE MOHAMMEDAN IN ITS RELIGION.

After vouching for their characters, the First Ceremonial Master advances and whispers: "Mecca." The Oriental Guide says, "'Tis well; let them enter."

What is Mecca? It is the City where the sacred stone of the Mohammedans is kept, and where no Christian dare enter to this day. If a Christian were known to enter the sacred

shrine of the Mosque at Mecca, he would be murdered without any hesitation. They would consider that the only way that they could cleanse the spot which he had polluted by his foot would be to murder him. Several have gone disguised as Mohammedan pilgrims, who have just escaped with their lives. If they had been discovered, they would have been murdered.

Is it befitting the President of the United States, a member of the Methodist Episcopal Church, and given by this people the government of this great country, to go in like this and say "*Mecca*"? (Laughter.) Washington goes for enlightenment to Mecca! The President bows before the Caliph.

I am ashamed of this thing. It gets worse as you go on.

They enter, preceded by Marshal, Ceremonial Masters, etc., conducting them, the Guide leading all.

Grand Potentate (three raps, all rise)—Gong sounds once, organ music. They march twice around, organ or singing or both; the gong sounds when they pass the East and when they halt there the second time around. Grand Potentate strikes once; all are seated. Candidates halt.

Grand Potentate—"What strange intruders have we here? Our pleasures were most perfect and should be sacred from this turmoil and display."

Miserable William McKinley, what are you doing here? (Laughter.) You will get into trouble most surely.

Previous to the entrance of the candidate, the Captain of the Guard chooses twelve members, who dress like Arabic soldiers with large broad scimiters, and are stationed outside; drill, and are ready for duty when wanted. The candidates are seized and carried out by the soldiers in a rough manner, at which the Oriental Guide supplicatingly answers.

Oriental Guide—"Illustrious Grand Potentate, 'tis I who have ushered in (one, two or three) poor Sons of the Desert, who, being weary of the hot sands and burning sun of the plains, humbly crave that sacred boon to the weary and thirsty traveler, a cup of water and shelter under the protecting dome of our goodly Temple. I do commend them to your favor, having found them worthy and not of treacherous or ignoble purpose, each having passed the ordeal of the Secret Ballot of our Mystic Shrine unsoiled and vouched for by a Noble with our secret pass."

Grand Potentate—"Most Noble Guide, know you the penalty of broken faith and do you stand forth as ransom for them all?"

Oriental Guide—"Illustrious Grand Potentate, I do."

Grand Potentate—"So be it, then. Conduct them once again about our Shrine and to our Most High Priest, that he may imprint upon the tablets of their memories a knowledge of the duties they do here assume."

Candidates are conducted around to the Prophet—

After William McKinley has been kicked out, he comes in again.

—and Priest, who is robed and wearing a mitre.

Priest—"Strangers, are your motives for coming among us honorable, pure and free from hope of gain or pride of knowledge?"

Candidates—"They are."

Priest—"Have you a belief in the existence of a Deity, future rewards and punishments?"

Candidates—"I have."

Priest—"Have you a desire to promote justice and suppress wrong?"

Candidates—"I have."

Priest—"Have you a due regard for female virtue?"

Candidates—"I have."

Priest—"Are you willing to jeopardize your life, if need be, to punish the guilty and protect the innocent and labor in the cause of justice, truth and common humanity?"

Candidates—"I am."

Priest—"Have you still a desire to unite with us in the inseparable bonds of the Mystic Shrine for the purposes to which you have assented?"

Candidates—"I have."

High Priest—"If you have answered in sincerity and in truth in these replies I can assure you that no conflicting sentiment nor requirement here will mar your principles nor your duties in the outer world, be they what they may. Our alliance or the Rite of our Mystic Shrine is ancient, honorable, benevolent and secret."

Listen to this. This is what Methodist ministers, and Methodist class leaders, and the President of the United States are alleged to have gone through.

MOSLEM DOCTRINE TAUGHT IN MYSTIC SHRINE.

"It is ancient as the corner-stone of Mohammed's Temple of Mecca; as secret as the Moslem that bound the tribes of Arabia to Allah or their god; as honorable as the Christian, and the tenets to which it is dedicated when once assumed cannot be eschewed or cast aloof. We know no retrogression; justice is our escutcheon; charity beyond reason we do not expect; virtue must be regarded for its peerless worth and morality observed for the general good of all. We require absolute secrecy and desire all our disciples to hold an interest in our noble cause and a just observance of the tenets of our faith. Let these preliminary teachings be deeply graven upon your hearts. They are priceless when well observed and attributes that cannot be bought with paltry, sordid gold. By the existence of Allah and the creed of Mohammed"—

Listen to that, ye who have vowed to obey this Bible as the Word of God, and the only infallible rule of faith and practice. You have sworn in this Mystic Shrine by the creed of Mohammed, the false prophet.

—"by the legendary sanctity of our Tabernacle at Mecca, we greet you, and in commemoration of the Arab's faith in purity and innocence, we accept your answers as sincere, and you will now be permitted to proceed in the rites and ceremonies of the Mystic Shrine. The Oriental Guide and escort will now conduct you onward, while you will reverently lend an attentive ear to our preparatory service."

Gong, music, verse. Candidates proceed.

On they go with the scimiters waving over their heads.

Grand Potentate—"Who is he who hath professed to have conversed in person with the Supreme and maketh himself mightiest of his Mohammed, the Prophet of the Arab's creed?"

Gong, music and short verse. Candidates proceed.

Are these words for a Christian? It is not Jesus Christ, the Son of God, Advocate with the Father, but it is Mohammed.

Chief Rabban—"Who but Mohammed mingled his religion with his Hourii and said: Are not these the true sources of happiness?"

Gong, music, verse.

Let us pause here, and invite the attention of every honest Christian wife and mother to what the President of the United States has assented to as "the true sources of happiness."

Was the President deaf when these words were spoken in praise of Mohammed, who mingled "his religion with his Hourii."

Take up the Century Dictionary and read the definition of the word "houri." It is this: "Among the Mohammedans, a Nymph of Paradise. In the Koran the houris are represented as beautiful virgins, endowed with unfading youth, and immunity from all disease. Their company is to form the chief felicity of the faithful.

"'Or thronging all one porch of Paradise,
A group of houris bowed to see
The dying Islamite, with hands and eyes
That said, We wait for thee.'

—Tennyson "Palace of Art."

Is this the faith of the gentle Christian lady who is mistress of the White House, the Executive Mansion, at Washington?

Does she encourage her husband with the future delights of the company of these harlots of the Mahomedan Paradise as "the true sources of happiness?"

Every Christian lady should refuse to receive a man who disgraces his manhood by avowing these "filthy dreams" as his faith. It matters not what his rank, that man is disgraced.

Assistant Rabban—"What shall befall them who have reflected with abhorrence that which the Prophet hath revealed?"

I am one. I reflect with abhorrence upon the lies of Mohammed. If I believed them, I should believe that not a single woman here, or anywhere upon God's earth, has an immortal spirit. I should believe that you women were just mere beasts, playthings of an hour or a day, and that you had no eternity of being, and that when the monsters of brutal lust were through with you, then you died like dogs, and that was the end of you. That is Mohammed's creed. Is that a right creed for a Christian President or any other Christian man, or an honest citizen, even, to support?

Audience—"No."

Dr. Dowie—Let him go to his wife with that creed, and I would give her the advice now that she has a right to a divorce. I would help her to get it, too. He is a dirty dog who really avows the "revelations" of the false prophet as his faith. He is one of those of whom the apostle Jude writes: "Yet in like manner these also in their dreamings defile the flesh, and set at naught dominion, and rail at dignities (or glories), . . . like the creatures without reason."

But the Assistant Rabban continues:

"Wherefore their works shall not avail; do they not travel through the earth and see the end of those who were before them?"

Gong, music, verse.

Priest—"Why do unbelievers indulge themselves and eat as beasts; shall not their portion be a torment? Appeal to the Prophets for the truth."

Gong, music, verse.

Grand Potentate—"To whom shall be meted out the boiling waters to drink, that they shall burst their bowels and shall be cast into molten lava to be consumed? The infidels who wait until the last hour of justice."

In the Creed of the Mohammedan the Christian is an infidel.

Gong, music, verse.

Chief Rabban—"Let us be of the number of those who bathe in the fountain of incorruptible waters and rivers of milk, the taste whereof changeth not, and rivers of wine, pleasant and purifying to those who drink, and enter into the vineyards where fruits rare and plenty ever abound, and no evil exists."

Dirty dog! He wants to drink milk and wine, and lie down and loaf forever by the River of Life!

Gong, music, verse.

Assistant Rabban—"He who follows the plain declaration of his dictator will ever avoid those whose evil works have been dressed for them by the Devil and who follow up their own lusts."

And this cant is uttered in the face of what the Chief Rabban has just said about "the true sources of happiness."

UNBLUSHING MOHAMMEDANISM IN MYSTIC SHRINE.

Gong, music, verse.

Priest—"There are Moslems among us; there are others who swerve from propriety; but whoso seeketh Islam earnestly seeks true direction; but those who swerve from truth and justice shall merit and reap abundance of chastisement."

What kind of a thing is this for a Christian?

Gong, music, verse.

Grand Potentate—"Let us purify one another."

I should think all the waters of Lake Michigan would not purify them. (Laughter.)

"There are two highways to good and evil; attempt not the city of destruction. Be ye all possessed of the faculty of distinguishing and the power of choosing wickedness and piety. For the punishment of each will be equal to the measure of his sin."

Gong and music, until the candidates, arriving at the East, halt.

Grand Potentate—"Sons of the Desert, you have advanced through the preliminary ceremonies of the Nobility of the Mystic Shrine, as far as it is possible, unobligated. Before advancing further in your course you will be required to assume a most powerful and binding oath, *inseparably uniting yourself with us*, and when once taken it can never be retracted or departed from. But, I assure you, therein is not contained a sentiment exceptionable to all that may become an honest, upright man, be his beliefs what they may. Are you willing to assume such an obligation?"

Candidates—"I am."

Candidates are conducted around to the West and to the Altar of Obligation amid sound of gong, drum and music. Kneel at altar with bound arms leaning upon the top, heads bowed. Grand Potentate strikes thrice to call all around the altar, and then to candidates: "Repeat after me."

MOSLEM OATH OF THE MYSTIC SHRINER.

Here is the obligation, or part of it. I do not care to read the whole of it. It is very long.

"I do hereby, upon this Bible, and on the mysterious legend of the Koran,"—

Now, that is the Mohammedan Bible, the Koran.

"I do hereby, upon this Bible, and on the mysterious legend of the Koran, and its dedication to the Mohammedan faith, promise and swear and vow on the faith and honor of an upright man, come weal or woe, adversity or success, that I will never reveal any secret part or portion whatsoever of the ceremonies I have already received, that are about to be communicated to me,"—

He also promises to obey the laws and submit to the decrees of the Parent Temple. That Parent Temple is in Syria (Turkey in Asia), at Aleppo, it is said. He promises to obey the decrees of the Parent Temple and also the Imperial Grand Council of the United States of America, and so on. After a great deal more of this stuff, he says:

GOD THE FATHER, JESUS THE SON, AND THE HOLY SPIRIT LEFT
OUT OF THE MYSTIC SHRINE.

"In wilful violation whereof may I incur the fearful penalty of having my eyeballs pierced to the center with a three-edged blade, my feet flayed and I be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with livid plague, and may Allah, the god of Arab, Moslem and Mohammedan, the god of our fathers, support me to the entire fulfilment of the same, Amen, Amen, Amen."

Where is Jesus Christ there? Where is God the Father? Where is the Holy Spirit?

Is this a pledge that the President of the United States ought to have taken?

Audience—"No."

Dr. Dowie—Did he not swear before the Ever Living God when he took the oath of office? Did he not swear as a Christian man? Did the people elect a Mohammedan to office?

Voice—"No."

Dr. Dowie—Did the people expect this man to swear a Mohammedan oath?

Voice—"No."

Dr. Dowie—Some may say that he did not mean it. If he did not mean it, he was a fool to say it, and if he did mean it, he was a liar, and deceived the people by representing himself as a Christian, when he was a candidate for the presidency.

Grand Potentate—"In token of your sincerity, salute the Sacred Book, the Bible."

Priest—"Unbind the Sons of the Desert. They are now of noble birth. The rays of the hot, flaming sun upon the sterile shores of the Red Sea are strong and more scathing than the hempen thong."

Nobles are all seated by the Grand Potentate's striking once. Candidates are ordered to arise and their wrists are unbound.

Priest—"Our Oriental will now conduct the Sons of the Desert to our purifying cavern in the South. It is the fountain of Mecca. Let them there wash their hands in innocence, cleansing themselves of the snares of sin and vice that may have surrounded them, and let them be returned to us free from the stains of iniquity."

What muck! What can cleanse away our sin?

Voice—"The blood of Jesus."

Dr. Dowie—What can make us whole again?

Voice—"Nothing but the blood of Jesus."

Dr. Dowie—What cleanseth from all sin?

Voices—"Nothing but the blood of Jesus."

Dr. Dowie—But these traitors or fools, or both, say, "It is the fountain of Mecca—go there and come back free."

Grand Potentate—"My friends, it is with pleasure that I extend to you the greeting of the Nobles of the Mystic Shrine, and congratulate you upon having thus far passed the ceremonies of our order."

"With this admonition I yield you up to our Guide and his cohorts, who will conduct you to the anteroom and blindfold you, and one by one you will be subjected to the Moslem test of courage."

DEATH SOMETIMES THE RESULT OF MYSTIC SHRINE SECRET WORK.

"And should an unforeseen disaster come, we are in duty bound to honor and protect those who are left near and dear to you."

A noble of the Mystic Shrine did die during initiation not long ago, in Minneapolis. A very large sum of money had to be paid to buy off the widow by these scoundrels who broke his neck.

The following is a letter which I read to you during a discourse on Secret Societies delivered in this Tabernacle, Lord's Day afternoon, May 23, 1897:

MY DEAR DR. DOWIE:—I understand you are to have an anti-Secret Society meeting next Sunday. I would like to call your attention to an incident that happened last December in Minneapolis.

A man died while being initiated into the Mystic Shrine. One who was present told me that the man was blindfolded, and they put a big pair of duck pants on him. To this they attached a rope with a pulley overhead. He was then pulled up to the rafters, about twenty-five feet, when the trigger was let go, and the man dropped into a blanket held by several. When he dropped he was dead.

The Coroner and several doctors being present, went to work and held a post-mortem examination and decided that the man died from heart failure.

The Coroner was one of the men who assisted in his murder. The doctors had assisted in his murder, and right there in the place where the man died they held an inquest, and they got a jury to agree upon that verdict: that the man had died of heart failure. They took the man's body home by a special train. They buried him with honors, and they got the poor miserable widow of the man to sign a letter of thanks to them for murdering her husband.

The Grand Potentate then continues:

"Ere you depart, we bid you God-speed and adieu."

Priest (approaching to East and raising both hands)—"And may Allah protect and support you, that you be not cast into 'al hotama' (hell). Now let our secret vaults open to their width, that the vapors of damp stagnation may pass away. Open the passage to the desert and disperse our trusty Arabs in full array for the Moslem test. Away!"

Candidates conducted out under solemn music to be prepared for the second section.

Each candidate is in the custody of an Arabic soldier. They are seated and a drawing of lots takes place if there is more than one candidate, and each takes his turn for initiation. They are put through blindfolded, 1, 2, and 3, etc., according to number, six being the highest number actually initiated any one night. The others, if any, are secretly taken aside, the blinder removed, and they witness the initiation of the others and have only to take the obligations themselves.

In the Preparation Room they are told: "A rough and rugged road is before you, and it is beset with danger and with difficulties. Your life will be threatened, and you may lose it. But remember those who die in the faith will be resurrected in glory; therefore summon to your aid courage—that truly Masonic qualification, that puts on a fearless and courageous attitude; that scorns the acts of a coward, who but apes the conduct of a hero. Therefore suffer yourselves to be initiated with all the forms and ceremonies of this ancient and honorable institution. Do you all assent to this trial of fortitude—that truly Masonic qualification?"

Candidates—"I do."

Nos. 1, 2 and 3 are first led into the room with hands pinioned behind them, blindfolded; when they are put on the journey over the "Hot Sand" (rugged road), each with an Arab Soldier on each side, pricking him with his saber to hurry him along, and when one falls down, a whack with the flat of a saber causes him to arise. After they have gone around two or three times two are selected to escape enemies who they are told are approaching on a mission of murdering all.

The next is the most shameful; but whose is the shame, mine for reading it or theirs for doing it?

Voces—"Theirs for doing it."

Dr. Dowie—I will put them to shame. Ought I not to?

Voces—"Yes."

Dr. Dowie—I am ashamed to do it, but I will do it: for I believe God calls upon me to do it—cost what it will. God's Word declares that we are to "have no fellowship with the Unfruitful Works of Darkness, but rather even reprove (or convict) them; for the things which are done by them in secret it is a shame even to speak of."

And yet to make the "reproof" effectual, and to convict the hypocrites, there are times when God's Messenger must speak of these things. Fear seems to paralyze every tongue.

This is the time when the Works of Darkness must be "convicted."

FOUL, VULGAR AND DISGUSTING RITE IN THE MYSTIC SHRINE.

The bung-hole test. The large metal cylinder is then produced, stretched out about thirty feet. Each candidate is asked if he ever was called a coward, or turned his back on an enemy. He is prompted to say, "No; I perform all I undertake, and never back down or out." They are then led to opposite ends of the big cylinder, caused to enter,—

Just think of President McKinley crawling in! (Laughter.)

They are then led to opposite ends of the big cylinder, caused to enter and are told to hurry up, as the enemy is approaching. The center of the cylinder contains a strong network of cord or wire, preventing either from passing through. They meet in the middle of the cylinder and strive to pass each other, while the Arabs pound on the outside with clubs and swords till they are satisfied, when they slide an opening in the door and ask if they wish to go on or back out. They of course back down and out, when they are given a lecture on their assurance, and told never to be too sure of a thing till they have tried it. They are one by one taken into another apartment, often stretched out on a plank to rest.

Now, I just hate to do this in this Tabernacle of the Most High God, where Christ is proclaimed, and the Holy Spirit

has brought multitudes to find in God a full salvation for spirit, soul and body.

While in this position a small dog, or one who can imitate a dog, is caused to give a sharp yelp, just after a few drops of warm water have been squirted on the candidate's face, with the remark, "Take that dog out, he has just ——ed in the face of Mr. —"

Is that not shameful? Oh my God, is it not disgusting?

Voices—"Yes."

Dr. Dowie—Women! women! Will you ever have anything to do with the Mystic Shriners?

Voices—"No."

—then a general laugh takes place and the candidate is shown the trick.

Truly, truly is it written that "Fools make a mock of Sin."

But there won't be a "general laugh" before the Great White Throne of God on the Day of Judgment.

You wretches can laugh each other into hell, but you cannot laugh yourselves out.

The "Bumper" is next used. A box about six feet high; perpendicular on one side, and concave on the other side. A ladder is then placed on the concave side. The candidate ascends the ladder and is seated on the top, his legs hanging over the concave side. Then he is told to take hold of the end of a large rope, about two feet long, held up by a small string or thread. He is told under no circumstances to let go of the rope, which he firmly grasps, when the box falls to pieces, and he is shot down the concave side of the box, thumping his head and buttocks on a partition that is fixed to receive him.

Elegant position for the President of the United States, is it not? My good Lord! What a disgrace!

He is then conducted to the Grand Potentate, whom he is commanded to approach with humble and great reverence, stooping very low on his knees, his head near the ground, his buttocks elevated, where he receives the "Grand Salaam," that is a blow on his buttocks with two pieces of board—

What a dignified position for the President of the United States. (Laughter.) Did he really receive the Grand Salaam?

FURTHER AND STILL MORE WICKED AND SHAMEFUL SECRET WORK.

—between which are placed some torpedoes that explode with a loud report when they come together. This is called the Grand Salaam, or stroke of introduction. He is then introduced to the Grand Potentate, near whom is a galvanic battery, so arranged (under the carpet) that when the candidate is introduced to the Grand Potentate, he receives a severe electric shock. All those to whose lot it fell, in the casting of lots, are allowed to come into the room and be seated.

After a social meeting with the members, each of which pass around the room and are personally introduced to the officers and members present as well as the Arabian soldiers, two of the best boxers are left with the candidate talking, when one says to the other, "I will bet you a dollar that I can guess nearer to this brother's age than you can." The other takes the bet. The money is placed in the hands of another Noble. The bettor, after they have made some ridiculous guesses, asks the age of the person. When he tells his age, they get into a quarrel about it; each gives the other the lie. A challenge is then given and accepted. A ring is formed, two of the candidates are chosen as seconds, and as soon as the gloves are produced (large boxing gloves) the Grand Potentate appears, stops the fight,

fines each of the fighters One Hundred Dollars, and declares that the seconds (candidates) must fight it out for their respective clients. That is, supposing A and B to be professional boxers, A's second must fight with B, and B's second with A.

RUFFIANLY SPORT OF MYSTIC SHRINERS.

A ring is formed and the novice candidates, meeting, of course, with some skilled Noble, get some rather hard knocks, which the Nobles and other candidates enjoy.

While the fighting is going on, some Noble makes complaint that he has been robbed, his pocket picked. He had previously put a package or some valuable article in the pocket or clothes of one of the candidates. A general search follows; the stolen property is found on a candidate, who has not been exercised much, and he is at once charged with the theft, is pitched onto by two or three of the Nobles, roughly hustled out of the room for trial, stripped of his clothing except a pair of drawers; he is then blindfolded, and after being led around the room, is seated on a large sponge filled with ice water, when the news comes that he has been forgiven on account of his good character, which has just been received by telegraph (possibly from Washington!); he is led out and invested with his former clothing.

While the foregoing is being enacted, candidates who have escaped the prize fight, etc., are conducted into another room, where they either find several members disguised as women, or find them discussing an expected visit of "Lady Nobles of the Shrine," or *they are squarely told that there is to be such a visit that evening*, and a committee may be appointed to receive them in a proper manner.

UNSPEAKABLE FILTHINESS IN THOUGHT, WORD AND DEED.

Candidate is stripped to shirt, drawers and slippers, blindfolded, and led around the room several times, when he is halted.

Conductor—"This is the place where our brethren stop to sprinkle the Devil's Pass with urine. You will contribute a few drops of urine to commemorate the time and place where all who pass here renounce the wiles and evils of the world to worship at the Shrine of Islam. Only a few drops will do."

Candidate begins to obey instructions, when the blinder is jerked from his eyes and he beholds before him a group disguised as women, with bonneted faces and capes showing, the rest of their bodies hid by a screen. He is allowed to escape from the room amid a roar of laughter from the onlookers.

Is that not shameful? I ask again—I have asked it whilst preparing this discourse, and especially all this day—can it be that William McKinley, President of the United States, did these things when he was initiated as a Mystic Shriner, or was even present and saw them done to a fellow candidate? If he did either, how can we feel any other than that the most horrible disgrace has come upon the whole land? How can any honest man ever vote for such a man again? I hate to say it, but it is voting for a man who has gone down into the depths of low, disgusting vice and dishonoring his own manhood.

The many thousands of Zion voted for him, almost, if not quite, to a man, at the last presidential election, approving of his financial and fiscal policy.

But, should he become a candidate again this year, how can I ask Christian men to vote for him and Christian women to pray for his success?

I simply cannot if he remains amongst these incarnate devils, and dirty devils at that, who have the impudence to call themselves "Nobles of the Mystic Shrine."

The whole thing continues, and there is a sham Execution. There is blood for blood and life for life. There is a Vigilance Inquisition; one of the candidates being mock-beheaded.

A member masquerading as a woman has a crescent cut upon his bare breast. The blood seems to be running out. They drink the so-called blood, which is red wine.

MOCK EXECUTIONS IN THE MYSTIC SHRINE.

Priest (holding up sceptre)—"And now may justice, peace and mercy abide with you. Strike!" The axe falls, culprit tumbles on floor, executioner stoops, lifts black cloth from false head and covers head of culprit, seizes false head by hair, raises it to view and exclaims: "Nemesis!"

Candidate is hoodwinked and made to approach the block and lay his head upon it.

Priest—"Hold! Executioner, mark this stranger's neck with the scimitar, but do not slay him."

The headsman slaps the candidate on the neck with a damp towel and he is at once taken by force and placed in the hammock or canvas, carried and placed in a coffin at the East end of the catafalque, while the culprit and the head are borne into an outer room. Officers all return.

Potentate—"Thus doth the evil doer and the malefactor meet with 'Nemesis' at the Inquisition of Mystic Shrine, and it now becomes our duty to deposit the result of our vigilance in the tomb, isolated from the eyes of the meddling world, a fit abiding place for the remains of the unfaithful. Most Noble Oriental Guide, lest the secret clasp of our Mystic Catafalque be prematurely known to our novices, let them be again hoodwinked, that their hearts may be taught secrecy and their tongues silence, ere they are entrusted with the secrets of the Mystic Shrine."

Candidates all blindfolded. The coffin is then stood on end or placed at an angle with head on chair, at end of table or tomb, toward the East; the block and executioner placed at the West side. The culprit again elevated by the noose, skeleton executioner at his side; the woman seated at the North; officers and members gathered around table in tableaux and lights turned up; black cloth and frame removed from banquet table and all is in readiness for the finale.

Grand Potentate—"Now let us rejoice that iniquity has lain her proud idol in the dust and that justice has triumphed over sin. And ever thus let our light so shine before men that they may behold our good works."

That is a blasphemous misapplication of the words of Jesus. This is the order of the Mystic Shrine.

I have a statement made by one of these Mystic Shriners that in Cincinnati there were no less than twenty ministers of the Gospel present at a Banquet following a gathering of Mystic Shriners in that city.

HORRID SCENES AT MYSTIC SHRINE BANQUET.

Gong; hoodwinks removed; music and general jubilee at banquet. Candidate is provided and eats and drinks from coffin, the culprit also from the gallows, as also the female, still in costume, at the North, etc.

After general banquet the meeting is closed in a formal manner.

Had these twenty ministers of the Gospel any place there?
Audience—"No."

Dr. Dowie—Were they not traitors to God and to His Son, Jesus Christ?

Audience—"Yes."

Dr. Dowie—And of the Gospel that they profess.

Will Overseer Mason, who knows the facts, kindly tell me some of the things which were provided for those who were present, including the twenty so-called "ministers of the Gospel?"

Overseer Mason—"One bottle of Mumm's extra dry champagne; one bottle of wine; one bottle of beer; three good cigars."

Dr. Dowie—Three infernal cigars (laughter) at each plate.

Elder Stevens—"Doctor, when the Mystic Shriners met at Detroit, the Cadillac put in eleven new bartenders and the Russell nineteen bartenders. I saw ten ministers I knew marching with the Mystic Shriners on the street."

Dr. Dowie—To whom have the ministers of the churches gone when they patronize these abominations?

Audience—"The Devil."

Dr. Dowie—I declare to you before my God tonight I never felt so ashamed in all my life; but I vowed before Him that I would tell this thing, and that I would tell it in the House of God to the shame of the President of the United States, if he continues to be a Mystic Shriner, and to the eternal disgrace of every minister who has joined in this infernal thing. I do not care if I lose my own head for doing it, I will tell it, and I will print it.

Are not these Degrees of Devilry?

Audience—"Yes."

CALL.

Dr. Dowie—Every one in this house who hates and renounces all these works of darkness, stand and tell God so. (With some exceptions, the audience arose.)

I am ashamed to see some women sitting. Shame to the men who are sitting. I think it still more shameful for the women.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, to abstain from all association with these infernal works of darkness; to reprove them, to destroy them to the utmost extent of my power. Have mercy upon the wicked men, and worse women, who associate themselves with such things, for Jesus' sake. Have mercy upon men in this audience tonight who are ministerially corrupt and are sitting still. For Jesus' sake take away these false shepherds, and destroy these false churches, and save the people, in Jesus' Name. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Did you mean it?

Audience—"Yes."

Dr. Dowie—Will you stand by me in this fight?

Audience—"Yes."

Dr. Dowie—May God help you. (Amen.)

I have never felt so angry in all my life as I have felt tonight. I feel I have been tricked and deceived into helping to put into the chair of the United States a man who could be guilty of this thing. I am ashamed of it. Let what I have said go to Washington.

Tens of thousands of Zion's friends will wait and watch to see what the Mystic Shriner in the Executive Mansion at Washington will do.

Their future action will depend upon his.

If he is silent, and makes no signs of repentance, I believe that *not a single vote will be cast for him by them again if he is a presidential candidate.*

He owes God and the Nation a public renunciation of this abominable compound of Masonry, Mohammedanism and Mystic filth.

As God's Messenger, I demand it.

The meeting was closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

SIXTH DISCOURSE.

Central Zion Tabernacle, Thursday Evening, May 17, 1900.

The meeting was opened by singing.

SCRIPTURE READING AND EXPOSITION.

The General Overseer then read in the Gospel according to St. Matthew, twenty-sixth chapter, beginning at the thirty-sixth verse, and commenting as follows upon the fifty-sixth verse:

But all this is come to pass, that the Scriptures of the prophets might be fulfilled. Then all the disciples left Him and fled.

What a terrible word that is. Every one of them forsook Him and fled. Bonds, Tortures, and Death were there, and they could not face it. Can we? It will come to that.

The Theocratic Principle is ineradicable in Christianity; for Christianity demands the preaching of the Gospel of the Kingdom of God, the declaration of the Supremacy of Christ.

Christianity demands a practical embodiment of theocratic practice, and we say: "We will never rest content until the

Law of God is inscribed in the statute book of every nation under heaven, and is the Supreme Law."

The World will never stand that. The World will fight it. It must fight it. The Flesh will never stand that; the Devil will never stand it. The consequence is, that true Christianity will arouse an antagonism which will compel the Devil, as his last resort, to do what he has done so long: to kill.

Where will we be then?

I think I know. I have not run away yet, and I have never felt it in my heart to run away.

I have heard the whizz of the bullet very close to my ear.

Where will we be should the trial come? We do know the Kingdom of God will not be established upon this earth peacefully. You can establish a Methodist Church peacefully anywhere, and the Devil will give a large subscription.

As I read, that scene tonight is very real to me. It happened only yesterday:

One day is with the Lord as a thousand years, and a thousand years as one day.

These things happened in God's Yesterday.

They will happen again in God's Today.

Beyond lies the Forever with the Lord and Eternal Victory.

Prayer was then offered by Overseer Mason; also by the General Overseer.

The announcements were then made, during the course of which the General Overseer made the following remarks:

Now, one of the things which the Freemasons and others say concerning those of our number who are exposing diabolical wickedness in these systems is: How can you believe a man who breaks his oath?

HOW COULD YOU BELIEVE A MAN WHO KEPT A MASONIC OATH?

That is a much more pertinent question. Would it not have been better if Herod had broken his bad oath?

Audience—"Yes."

Dr. Dowie—Would it not be a wicked thing for a man to keep an oath of that kind?

Audience—"Yes."

Dr. Dowie—That is the kind of an oath a Freemason takes, an oath to murder, an oath to kill. It is wicked to make it, and it is still more wicked to keep it. I am going to show on this night week that it is godly to break it.

The vilest thing a man can do is to say that he will not break an oath, or break a promise. I will break every promise which the Devil has tricked me into making.

Break every bad oath you ever made.

If you have promised to break your wife's head, break the oath, but do not break her head. (Laughter.)

What a ridiculous thing it is to suppose that when a man finds that he has made a bad oath, he cannot back out of it. If he does not, he is a sinner.

BETRAYERS WHO KISS THE CHRIST, AND SELL HIM TO HIS ENEMIES.

The General Overseer then delivered the following discourse:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

I will use for my text these words in the twenty-sixth chapter of the Gospel according to St. Matthew, the forty-ninth verse:

TEXT.

And straightway he came to Jesus, and said, Hail, Rabbi; and kissed Him.

The first word in the first oath of the Masonic order is "Hail," the word of the betrayer, Judas Iscariot.

The Entered Apprentice when he takes the oath, says: "I will always Hail," after the introductory words.

He says :

I do most solemnly and sincerely promise and swear that I will always Hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Freemasonry.

THE FIRST WORD IN JUDAS' BETRAYAL THE FIRST WORD IN THE MASONIC OATH.

Do you not think it is very significant that the word which was the first word in the betrayal of our Lord and Master Jesus Christ in the garden of Gethsemane by the apostate hypocrite, thief, liar and betrayer, Judas Iscariot, should be the first word of the Oath in the First Degree of Freemasonry?

"I will always Hail; I will always kiss my Master in the Methodist pulpit on the Sunday, and I will be sure to betray Him every chance I get all the week." I will always Hail."

I take tonight just that word "Hail" for my text.

Is it true that Masonic professed Christians, be they laymen or be they officers or Bishops—is it true that in Masonry they betray their Master with a kiss?

Is it true that in Masonry they are selling Him to His enemies?

One of our number was met by a Freemason today. Our brother has taken part in this Church before in exposing Freemasonry, and he is going to take part again. This Mason told

him that his friends wanted to warn him ere he went too far in breaking his Masonic vow. This man was an Introductory, Consistory and Mystic Shriner, the last of which, as we showed you on Tuesday night, is the dirtiest Shrine of all the filthy Shrines of Secretism.

What kind of a man was this who brought the threat to Conductor Rice? He is an avowed Buddhist. An American by birth, I suppose; he does not hesitate to vow that he is a Buddhist. And yet Methodist ministers in Chicago have the audacity and mendacity to say that Masonry promotes Christianity.

There is no real personal God in Buddhism. How can there be, when the whole object and aim is to get into a state of unconscious existence called Nirvana, in which a man shall pass away and be lost as a drop of water is in the ocean?

I do not blame such a man half so much as I do those who are associated with him in Masonry and who, hypocritically for the most part, profess to be Christians.

WHAT DOES BETRAYING OUR MASTER WITH A KISS IN THESE DAYS MEAN?

What does selling Him to His enemies mean?

Suppose I stand here tonight and plead in the Name of the Lord Jesus Christ for your Repentance toward God, for your Faith in our Lord Jesus Christ, for your Obedience to Him. Suppose that I told you, as I have so often told you, that the one thing which God demands is an absolute, unquestioning allegiance to our Lord Jesus Christ, and that Christ is All and in All, the Alpha and Omega; that He is the Way to the Father. Suppose I told you that there was only this One Mediator between God and man, the Man Christ Jesus, and that He is the Propitiation for our sins; and not for our sins only, but also for the sins of the whole world. Suppose I taught that in Him was life, and that He was the Eternal God, the Word who became flesh, and that there is no other Name among men given under heaven whereby we must be saved. Is that not the teaching of professed Christian ministers in the denominations?

Audience—"Yes."

Dr. Dowie—Yet many a man of them walks away from the place where he has proclaimed these truths, and the very next night walks into a room, divested of all the clothing with which he entered, clothed in the miserable underwear which the lodge provides, with the cable-tow around his neck, and a hoodwink on his eyes. There he declares that he comes in "darkness, helplessness and ignorance, having been wandering amid the errors and covered over with the pollutions of the

outward and profane world," now inquiring at the door of a Masonic Lodge seeking the new birth; regeneration in whose name? In the Name of Jesus Christ?

Audience—"No."

Dr. Dowie—In a name which is never mentioned by a Christian. It is named by a traitor; it is named by a betrayer; it is named by one who sells Christ to His enemies, but it is never named, except in utmost abhorrence and contempt, by a Christian—the name, the omnific name, *Mah-hah-bone!*

All the ceremonies are to represent—what? What I read to you last Tuesday, the Point within the Circle, the Phallic Mystery.

The horrible embodiment of brutal lust of that Point within the Circle is his religion, yea, it is his god—Lust, damning, hell-born Lust—the worship of the animal nature.

FREEMASONRY IS SUN-WORSHIP.

The sun is represented in astronomy by that symbol. The sun is taken as one of the symbols of creative powers. That is what is worshiped in the East at the feet of the Worshipful Master, and in the South and at the West as the sun travels its course.

It is so avowed by the Masons themselves. Those who are honest do not even pretend for a moment that there is any recognition of Christianity in Masonry.

Mackey says that the Brahman, the Buddhist, the Mohammedan, the heathen, stands upon an equal platform with the Christian in the lodge, and that the religion of Freemasonry antedates Christianity, and has for its gospel the *lex naturæ*, the law of nature.

Is it not betraying the Christ with a kiss, when a man publicly professes Christianity, and then in the lodge-room passes from degree to degree until he has gone through the whole wearisome thirty-three, like Bishop Malleieu, Bishop Fowler, and Bishop Joyce, of the Methodist Episcopal Church, like others in all the apostate churches?

When a man has gone through thirty-three of these infernal degrees, each taking him to a lower depth of devilry than the one before, has he not betrayed his Master?

Audience—"Yes."

Dr. Dowie—Is he not selling Him to His enemies?

Audience—"Yes."

Dr. Dowie—I know nothing at all about what betrayal means, or selling the Master means, if that is not true.

Hence it is today that we see churches which once were renowned for spiritual power become so void of that power that even their hypocritical Bishops are compelled to confess it, as did Bishop Fowler in that address, shamefully entitled

"The Seal of the Covenant: a Call to Humiliation and Prayer," which preceded this Conference. They have the effrontery to tell us that they are the champions of Christianity when they confess that they are retreating in the face of Christ's enemies, and that the pathway is paved with the dead.

They have sold Him to His enemies; they have betrayed Him with a kiss. They have made a mock of weeping over the results, and then gone on with their devilry.

It will be a marvel if any man becomes a Bishop at this General Conference who is not a Freemason. I do not think it is possible. At all events he will not be an avowed opponent of Masonry.

I do not think that there is a sensible man or woman here tonight who will say other than that a professed Christian minister, Bishop or anything else you like, who has taken these foul oaths, and put himself into these foul hands, has betrayed his Master with the very word of that obligation, "I will always Hail. I will always cry Hail, Master, and kiss Him and hand Him over to His enemies."

It was a deed of darkness when Judas came into that Gethsemane, and said "Hail, Master." Their secret work is a deed of darkness: for it is always in darkness that they perform their ceremonies. Even when it is daylight they veil themselves from the sun. They darken their rooms, and they blindfold their candidate. They lead him around in disgraceful attire to worship at the disgusting shrine of Baal. They have even added to it the shrine of Mohammed, as we saw in examining the Ritual of the Mystic Shrine this week.

Let us register our vow tonight, that we shall never cease to protest against this foul blot upon humanity, and this horrible betrayal of the Christ, and this shameful selling of Him to His enemies.

WHY I WITNESS AGAINST THIS BETRAYAL OF CHRIST.

"What business is it of yours, Dr. Dowie?" asks some one.

What business is it of mine? Am I not Christ's minister? Did He not send me as His Messenger, and am I here to see the people dragged down to hell by this horrible thing, and say nothing?

Am I to stand by and see millions of sincere and earnest Christians in these churches who have sought the Lord earnestly, betrayed by their leaders, dragged down and sold out to the World, the Flesh and the Devil, and say nothing?

What kind of a man would you think me to be if I saw my brother's house burning, and I did not cry Fire? What kind of a man would I be, if I did not leap forward, and endeavor to rescue from the flames those who would be burned to death, when the flames reached them?

What kind of a man would I be if I did not wish to awaken the sleepers and cry, "Awake! the house is on fire! Quick! Get out"? It would be my duty to *drag them out*, if necessary, even if I tore some of their clothes in doing so.

If I did not do it, I should be a murderer. If I had a voice to speak, and a hand to move, and I stood still for fear that my hands might be burned, I should be guilty of murder.

A STORY OF AN OWNER'S APATHY WHILE HIS HOUSE BURNED.

I had my home and headquarters for three years at a certain village near this city, a center of Methodist hypocrisy and apostasy, and I never received the commonest courtesy from a single Methodist minister living there. It is a Valley of Dry Bones.

One day a fire took place within two doors of my house. There was a street between, but a large hotel at the corner. It was only a frame-work hotel, and near that there was a house which took fire.

I saw the people in the hotel, in great alarm, throwing their things out of the window, and running out into the street. I saw the smoke and flames ascending. I thought that hotel was on fire. It was very cold weather, below zero, and scarcely stopping to button my overcoat I rushed across the street, drawing on my gloves as I went. When I got there I found the fire was in a house beyond the hotel.

I found the people of the house, not at all alarmed, standing looking on with perfect apathy. I did not know at the time that they were people who owned the house. Then I saw some of them taking out a few pictures and things of that kind. The fire was making rapid headway.

By this time the fire brigade, such as it was, came up, but there were only two or three of them, and there were not enough men to take care of the hose. I helped screw on one of the hose, and to get it to work. There was nobody else to take it, apparently. I ran into a back-yard and climbed up on a fence and on to the top of an outhouse, and began to play on this fire. (Laughter.)

I directed streams of water on the right spots, and I began to put out the fire.

A man came around and said, "What are you doing?"

"I am putting out the fire," I said. "What are you doing?" I was told that this man was connected with the house.

I helped to put out the fire, and made such a fuss about it that the firemen moved a little quicker, and between us all we got the fire under.

I never saw such disappointed people as the owners of that house. (Laughter.) I was astonished. I did not expect much in the way of thanks. I did not do it for thanks. I did

it because it was neighborly and right, and I did not want all the people in the hotel to lose all their things, or any one to be injured by exposure to that cruelly cold weather. There were many little children and some sick and old people there. I did not want the fire to extend to my own house.

I thought I was doing a kind act in helping my neighbor to put it out, but I was altogether wrong; my neighbor had apparently expected to get the whole of the insurance. Now he was only going to get a part of it. (Laughter.)

PEOPLE DO NOT WANT THE FIRES OF SIN PUT OUT.

There are a great many professed Christians who are very angry with me because I am putting the fire of Baal-worship out. They do not want it put out. They want to get their insurance from the Gehenna Mutual Masonic Provident Association, of which the Honorable Mr. Beelzebub is General Manager.

Or it may be that they are insured in the Mutual Protection and Benefit Association of the World, the Flesh and the Devil, of which Bishop Facing-both-ways is the Chaplain.

They do not want the fire put out, and they are mad at me. They want the fire to burn on. The fact is, they set the house on fire. They are the children of the Devil. They do not want you to fight the fire, and they are not in earnest. When you put out the flames, when you destroy evil things, and fight sin, disease, death and hell, you get no help from these Methodists, and people of that kind.

They say, "What are you making such a fuss about? Why can you not let it burn out?"

We do not propose to let this fire go on, do we?

Audience—"No."

Dr. Dowie—May God help us. We are going to do what we can to prevent the fire spreading further.

I feel very much tonight the need of great wisdom in revising the proofs of last Sunday's discourse. It has all to be gone over, every word, every letter, every comma, every paragraph, everything put right. These proofs are called galley proofs, and I sometimes say I am a galley-slave for the time being. I keep rowing, keep rowing, and keep rowing all the night. When the morning comes the galleys are all transferred into LEAVES OF HEALING, which is Zion on Wings.

That is what Deaconess Marie Brieger sitting there does. She gets into the galleys and toils over that German edition. And so with Evangelist Pos over the Holland edition. But after our toils, we have this satisfaction, that God takes the Little White Dove and uses it to men and women on every continent.

When it has spread its wings it is a galleon which bears to distant lands better things than these Spanish galleons of old bore: spices and pearls and rubies and gold—it bears the Everlasting Gospel.

I am so thankful when I hear how the Germans and Dutch, and people all over the earth receive it.

PEOPLE ARE NOT IN EARNEST.

The people whom we expected to receive it do not receive it. That is just it: they are not in earnest in putting out the fire. They never were in earnest, and we have to find that out. It is a sore trial to find it out.

Why, they seem to fear that if the fire were put out they would have nothing else to do; they want the fire to keep burning.

In a certain town they were talking of disbanding the fire brigade because there was nothing for them to do. It was a great loss to the town to keep it. Within the next week there were many fires. They found, after wondering where these fires came from, that they were lit by the brigade. They did not want to go out of business. (Laughter.)

It seems to me that there are a considerable number of ministers who do not want the fires on the altar of Baal to be put out.

They cannot dig. They are no account in any business of any kind. So they just let the fire burn to keep up the denominational alliance between Methodism and Baal.

All who are determined that they shall no longer stand or sympathize in any way with those who are betraying their Master with a kiss, and selling Him for silver, stand and tell God that. You will make your protest against this iniquity. All who are determined to renounce the infernal works of darkness, and to reprove them, stand. All who are willing to hold by the infernal works of darkness, keep your seats, and the Devil will know where to find you, and he will, too. (With a few exceptions all arose.)

I see! I see! It is the people who do not want to put out the fire who are keeping their seats. You can tell they are ministers by the look of them. They are glaring at me as if they would like to Morganise me. But they cannot put me in fear with their shameful threats. The Lord have mercy upon them.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name, have mercy upon these wretched people in this meeting who are not willing to stand up with God's people, and renounce the infernal works of darkness. Have mercy upon those who have betrayed their Master with a kiss, and sold Him for silver to the heathen gods. Have mercy upon them. Break down their Apostate Churches, and set the people free, for Jesus' sake. Give us power to do

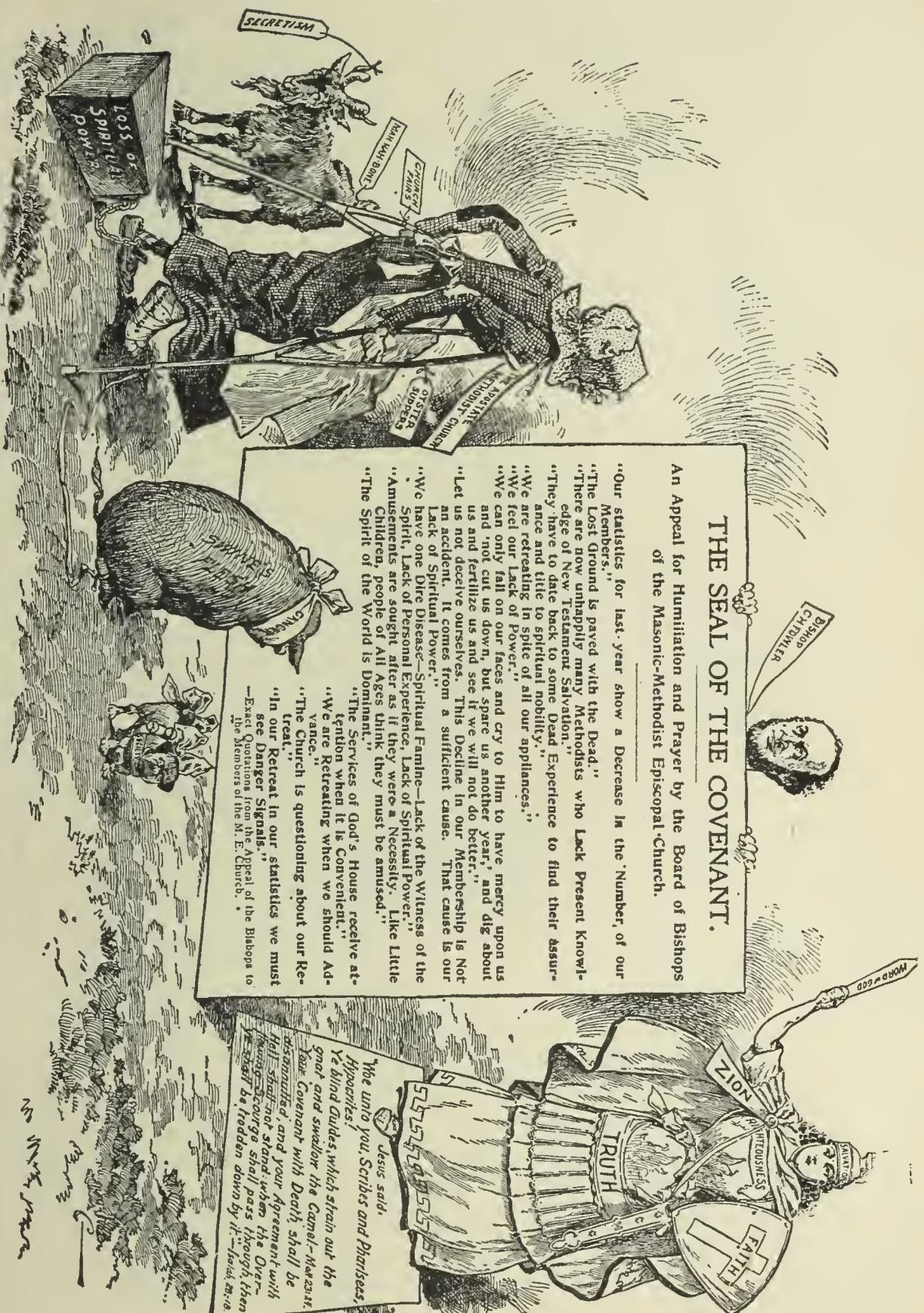
THE SEAL OF THE COVENANT.

**An Appeal for Humiliation and Prayer by the Board of Bishops
of the Masonic-Methodist Episcopal Church.**

"Our statistics for last year show a Decrease in the Number of our Members." "The Lost Ground is paved with the Dead." "There are now unhappily many Methodists who Lack present Knowledge of New Testament Salvation." "They have to date back to some Dead Experience to find their Assurance and title to spiritual nobility." "We are retreating in spite of all our appliances." "We feel our Lack of Power." "We can only fall on our faces and cry to Him to have mercy upon us and 'not cut us down, but spare us another year,' and dig about us and fertilize us and see if we will not do better." "Let us not deceive ourselves. This Decline in our Membership is Not an accident. It comes from a sufficient cause. That cause is our Lack of Spiritual Power." "We have one Dire Disease—Spiritual Famine—Lack of the Witness of the Spirit, Lack of Personal Experience, Lack of Spiritual Power." "Amusements are sought after as if they were a Necessity. Like Little Children, people of All Ages think they must be amused."

"The Services of God's House receive attention when it is Convenient." "We are Retreating when we should Advance." "The Church is questioning about our Retreat." "In our Retreat in our statistics we must see Danger Signals." —Exact Quotations from the Appeal of the Bishops to the Members of the M. E. Church.

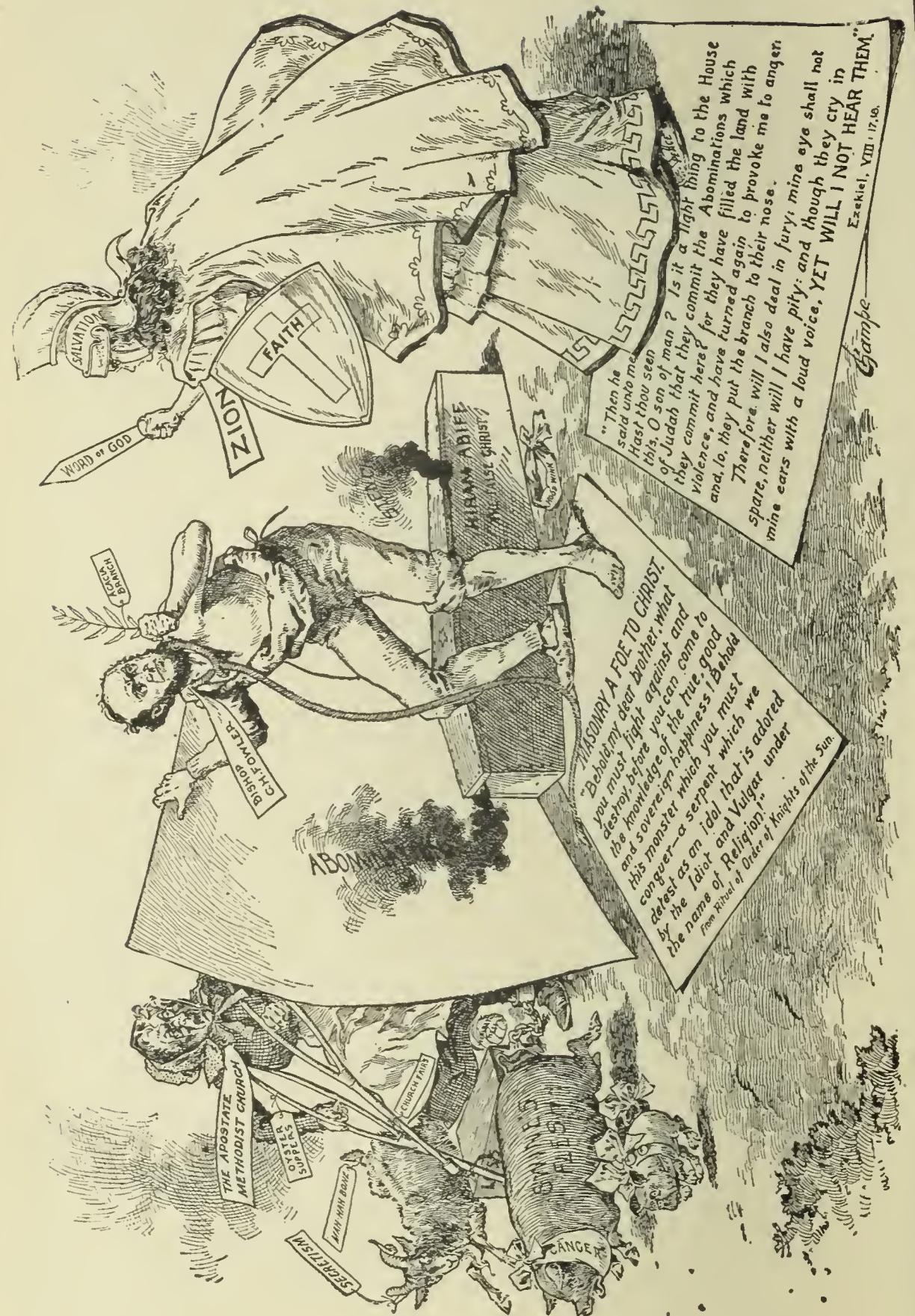
"We unto you, Scribes and Pharisees, Hypocrites! Ye blind guides, which strain out the great and swallow the camel.—Mark 23:14. Your Covenant with Death shall be despatched, and your Agreement will be broken. Not stand when the Overtaking-Drum shall pass through, then shall be trodden down by it.—Isaiah 27:10"



"Ye have corrupted the Covenant. Therefore have I also made you contemptible and base before all the people.—Malachi 2:8, 9.

**ZION'S CONFLICT WITH THE APOSTATE CHURCHES—
THE FALSE COVENANT SET FORTH.**

"The Earth also is polluted under the inhabitants thereof; because they have transgressed the Laws, changed the Ordinance, broken the Everlasting Covenant." —Isaiah 24:5.



Jesus said: "Beware ye of the Leaven of the Pharisees, which is Hypocrisy. But there is nothing covered up, that shall not be revealed: and hid, that shall not be known."—Luke 12:1, 2.

ZION'S CONFLICT WITH THE APOSTATE CHURCHES— THE MASONIC COVENANT REVEALED.

"Then said He unto me, Son of man, hast thou seen what the Elders of Israel do in the dark, every man in his Chambers of Imprisonery? for they say, The Lord seeth us not; the Lord hath forsaken the Earth."—Ezekiel 8:12.

right, no matter what it costs. Let us be brave and do right. Forgive our sins. Cleanse us in spirit, and in soul, and in body, in Jesus' Name. (All repeat the prayer, clause by clause, after Dr. Dowie.)

CLOSING PRAYER.

Father in heaven, bless this company. Have mercy upon those who have tonight rejected the opportunity to stand up and renounce the infernal works of darkness. Deliver the people from their foul grasp. For Jesus' sake destroy these Apostate Churches, and take away these false shepherds. Give us grace to Go Forward, that when these powers are destroyed, and these strongholds of sin and Satan are pulled down, the way may be made plain for the Salvation of multitudes throughout this earth. We ask it in Jesus' Name.

BENEDICTION.

And now, beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit, and Soul, and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. The Grace of our Lord Jesus, the Love of God the Eternal Father, the fellowship of the Holy Ghost, the Eternal Comforter; one Eternal God, abide in you, bless you, keep you and all the Israel of God everywhere, forever. Amen.

SEVENTH DISCOURSE.

Central Zion Tabernacle, Lord's Day Afternoon, May 20, 1900.

The services were opened by singing Hymn Number 195:

Our Lord is now rejected,
And by the world disowned,
By the many still neglected,
And by the few enthroned;
But soon He'll come in glory,
The hour is drawing nigh,
For the crowning day is coming by and by.

CHORUS—Oh, the crowning day is coming,
Is coming by and by,
When our Lord shall come in "power"
And "glory" from on high.
Oh, the glorious sight will gladden
Each waiting, watchful eye,
In the crowning day that's coming by and by.

SCRIPTURE READING AND EXPOSITION.

The General Overseer then read in the Inspired Word of God in the book of the Prophet Isaiah, the fifty-second chapter, and in the Gospel according to St. Luke, the thirteenth chapter. He commented as follows upon the eleventh verse of Luke thirteenth:

And behold, a woman which had a spirit of infirmity—

She had not merely an infirmity, but a "spirit of infirmity." A demoniacal possession was added to her infirmity. All disease is diabolical, Satanic oppression. It comes from the Devil. It cannot come from God, for it is not in God; it could not come from heaven, for there is no disease there.

There are things which are impossible even to God.

It is impossible for God to lie, and it is impossible for God to defile. He can never be the corrupter of His own creation. It is impossible for God to be the author either of sin or disease. The great truth which they did not understand was taught that day by Jesus, that all disease is the work of Satan.

He was teaching in one of the synagogues.

Reading on, the General Overseer commented as follows upon the thirteenth verse:

And He laid His hands upon her: and immediately she was made straight, and glorified God.

"Oh, that happened nineteen centuries ago. Nobody gets made straight today."

That is what the Methodists say. (Laughter.)

Not all; but most of them.

Zion, does God heal today?

Audience—"Yes."

Dr. Dowie—All who have been healed through faith in Jesus, stand. You are God's witnesses. (More than 2000 arose.)

Did God heal you?

Witnesses—"Yes."

Dr. Dowie—Just take a look at them, Methodists; take a look at them.

Are you sure God healed you?

Witnesses—"Yes."

Dr. Dowie—Did I heal you, or ever claim to?

Witnesses—"No."

Dr. Dowie—Did you have to pay anything for your healing?

Witnesses—"No."

And He laid His hands upon her: and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation—

WHY SHOULD THE CHURCH RULERS BE ANGRY WITH DIVINE HEALING.

Why should they be? Why should men who profess to be Christians be just about as mad as a March hare when they are told that somebody is healed?

Do you want to make a Methodist Bishop mad?—tell him that you have been healed through Faith in Jesus. The miserable Baptists are just as bad. (Laughter.)

Why should that ruler have been moved with indignation? Ought he not to have been grateful to God that the poor woman under his ministry, who had been bowed down like that for eighteen years, had been healed? Ought he not to have rejoiced?

Audience—"Yes."

Dr. Dowie—Do present-day ministers usually rejoice?

Audience—"No."

Dr. Dowie—No, they do not. (Laughter.) They make an awful fuss. If a man believes in Divine Healing, they have in some cases expelled him from the Conference. If they do not do that, they send him to the backwoods, on a starvation salary.

—And the ruler of the synagogue, being moved with indignation—

Who was that? The ruler of the synagogue, the teacher, the old Rabbi, the old liar and hypocrite.

—And the ruler of the synagogue, being moved with indignation because Jesus had healed on the Sabbath, answered and said to the multitude—

He was a Sabbatarian, you know. He believed in the Sabbath—had an awful belief in the Sabbath.

I have found that the people who are so very troubled about the seventh day, or the first day, being the Sabbath, are for the most part of no account.

They are cruel; they are hard; they are unspiritual; they do not see the large view of the Sabbath, which was made for man, not man for it.

The Jews were narrow Sabbatarians.

This man—just look at him!

THE MAN WHO HATES DIVINE HEALING A HYPOCRITE.

And the ruler of the synagogue, being moved with indignation because Jesus had healed on the Sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the Sabbath. But the Lord answered him, and said, Ye hypocrites—

A branding iron was put right between his eyes, and when it was taken away you could read the words there, "*Thou hypocrite!*"

It is between the eyes of every man who fights Divine Healing. (Amen.)

—Ye hypocrites, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman—

“This woman, who has been shown today for the first time the Healing Stream, the Water of Life; that I am the Fountain opened in Judah for sin, and for all uncleanness.”

That was what Christ meant.

—And ought not this woman, being a daughter of Abraham,—

A faithful woman; not like them—a pack of hypocrites. He denied their right to call themselves sons of Abraham, just as I deny the right of the Methodist Episcopal General Conference now sitting in this city to call themselves the sons of John Wesley. You are mostly the sons of the Devil (laughter) “and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father thereof.”

That is what Christ says. Do not think that I made up that speech. That is Christ's speech. You have not heard it for a long time, have you (laughter), some of you?

—And ought not this woman, being a daughter of Abraham, whom Satan had bound—

CHRIST DECLARED THAT SATAN WAS THE AUTHOR OF DISEASE.

Now, Mr. Ruler of the Synagogue, do you see Christ standing there, who has branded you as a hypocrite? He is telling you that Satan bound that woman. Do you tell me that was nineteen centuries ago, and it is not Satan who does it now, but it is God? Then, if that is as you say, God is doing the work the Devil used to do, is He not? Is He?

Audience—"No."

Dr. Dowie—How do you like that, you Methodists? (Laughter.)

A nice horn of a dilemma for you.

No; it is the same old Devil. Or, has he improved?

Audience—"No."

Dr. Dowie—No; he has become a Methodist. (Laughter and applause.)

I will take that back. He became a Methodist at least nineteen centuries ago. He is a Methodist still.

"Well now, Doctor," you say, "can you find that in the Bible?"

Yes. The Apostle Paul tells you:

Finally, be strong in the Lord, and in the strength of His might. Put on the whole armor of God.

And the whole object of this armor of God is:

That ye may be able to stand against *tas methodeias tou diabolou* (*τὰς μεθοδείας τοῦ διαβόλου*)—

The methods of the Devil. (Laughter.) He is a Methodist of a bad kind, and has many sons of that name, although I rejoice to say that there are multitudes of Methodists of a good kind—thousands of whom have come into the fellowship of the Christian Catholic Church in Zion.

—And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath? And as He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.

May God bless His Word.

Conductor Rice then sang "Thy Word is Like a Fire," from the oratorio "Elijah," with clear, resonant voice and a brilliancy and ease of execution which held the breathless attention of the great audience of thousands. The accompaniment was played with accuracy and sympathy by Miss Leah Sprinkel, Zion's Organist at Central Zion Tabernacle.

The General Overseer then led the people in prayer.

The announcements were then made, during the course of which the General Overseer said:

BISHOP FOWLER AND THE ASSOCIATED PRESS.

The Associated Press, which is in session in Chicago, had very properly Bishop Charles H. Fowler there last week at their banquet, where they handed him "the loving cup." (Laughter.) They had a speech from him in which he praised them. He said, in effect, that the Chicago press was the sublimest thing in the way of newspaper literature in all the world. (Laughter.) I wonder how he looked when he said it.

I should think that a flashlight by my friend, Mr. Lawrence, taken at that moment would have revealed all the editors with their tongues in their cheeks. (Laughter.)

Oh, the hypocrites! They know themselves that of all the kinds of liars who are notorious throughout this country, the Chicago press liar is the worst.

I begin to think, though, that Philadelphia is coming up, from what I saw there the other day. The fact is that the whole press of this country is just simply one vast syndicate. Oh, the amount of "sin" in that syndicate!

Have you not noticed the almost absolute silence of the press concerning these meetings? Look at this gathering today. I know how large this Tabernacle is and what it contains. There are about 3000 persons present now—yet tomorrow morning, I could almost bet, if I were a bettor, that you will not see a line in the press.

Young Lady (seated at Reporters' Table)—"How much will you bet?"

Dr. Dowie—Were you reporting here last week? (Applause and laughter.)

Young Lady—Yes.

Dr. Dowie—Now, young lady, just a moment. Did any of your reports appear?

Young Lady—"Well, they couldn't." (Laughter and applause.)

Dr. Dowie—They couldn't, the young lady says. She looks a very amiable young lady, and she seems to be a very bright reporter. She has been reporting me for about four or five meetings, and there has not been a line in the papers, not one. It is probably not her fault.

She wants to know how much I will bet. I will bet nothing. Something might appear tomorrow, and I should be very glad. But I never bet anything in my life.

It would be quite a "red letter day" if a decent report of this meeting appeared. But I have no hope of good treatment, or even the commonest honesty, from the present "generation

of vipers" who have taken the place of the scribes of Christ's day. The Associated Liars of the Associated Press belong to the World, the Flesh and the Devil. They do not belong to God. Some of them are Methodists (laughter); some of them are Congregationalists; some of them are Baptists; some of them are Episcopalians, but they tell you themselves, in a moment of candor, that they belong to the Devil. Truth has fallen in the streets. "They justify the wicked for a reward, and take away the righteousness of the righteous from him."

THE CHICAGO PRESS HAS KNOWINGLY AND DELIBERATELY LIED
ABOUT ME.

Strangers here should not imagine that the press of Chicago ever makes any mistakes about me. It has never made any mistake. It has always lied on purpose. (Laughter.)

That is what the ancient equivalents of the modern newspapers did about Jesus.

The newspapers are a pack of cowards. They are afraid to publish even the news of the day. The biggest congregations which gather on any Sabbath in Chicago are in this Tabernacle. They know it, but they will not report my sermons fairly, if at all. I do not know that I am very anxious about their reporting me. I think that if the press should praise me I should turn to my wife and to my brothers around me and ask where had I fallen or backslidden, that the newspaper press of Chicago should praise me. (Laughter.)

I tell the Associated Press in all its power, controlling its millions, that their papers are wilfully dishonest and false so far as concerns Zion, and on many other matters. They never tell the truth unless it suits them, and it does not happen to suit them just now to tell the truth about Zion. God will smash them and sweep them out, as He will every iniquity in this world.

He will capture all the printing presses of the world yet, as He will all the other good things which the Devil has, for a time, stolen and used for bad purposes.

THE RISE, PROGRESS AND FALL OF METHODISM
IN AMERICA.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

In the front of all I have to say today, I desire to put three passages of Scripture.

First, in the fifty-first chapter of Isaiah, the first verse:

TEXT.

Hearken to Me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye were digged.

In the twenty-fourth chapter of Isaiah and the fifth verse:

The earth also is polluted under the inhabitants thereof; because they have transgressed the Laws, changed the Ordinance, broken the Everlasting Covenant.

Then I will ask you to look at the words of Jesus in the twenty-third chapter of Matthew at the thirty-eighth verse; but I will read the connection:

Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord.

I call your attention specially to these words:

Behold, your house is left unto you desolate.

When Jesus Christ, the Son of God, said these words, He spoke them upon the Mount of Olives, beholding the city in all its fair beauty stretched from Mount Zion to Mount Moriah, and all these beautiful hills and terraces on which the Holy City was built on the other side of the Valley of Jehoshaphat.

Sitting on the Mount of Olives, He there saw the splendid City; its walls; its numerous fortifications; its beautiful palaces; its stately towers, and above all the magnificent Temple of Herod, rivaling in its magnificence that of Solomon.

He looked at this City where the people were gathered in vast multitudes to witness at the Feast of the Passover, the wondrous scene of the Sacrifice of that Passover Lamb.

He had attended with them the Feast of the Tabernacles. As the High Priest poured out upon the Altar the libation of the water that He had taken from the sacred stream of Siloam, He had proclaimed Himself to be the Fountain of Life. He had cried: "If any man thirst, let him come unto Me and drink."

THE MIGHTY WORK OF THE GALILEEAN "PEASANT."

The scoff and the scorn of the Pharisee at the rude Galilean Peasant had begun to change. Only three brief years of ministry and the Galilean Peasant, the reputed son of a village carpenter, had shaken not only Palestine, but the world.

Greek Pilgrims had come from afar and gone to Philip and said, "We want to see Jesus."

All the earth had felt the influence of the words of Christ, and the multitudes that thronged at that time into Jerusalem to the Feast of the Passover, had also come to see Jesus. He had been working in the Temple. He had been delivering terrific discourses.

He had been telling them those awful parables in which He had charged upon them their guilt; told them to fill up the measure of their iniquities; that they had slain all the prophets, and now they would slay the Son of God.

He had made them to feel, as they never had felt before, their miserable emptiness, blindness, nakedness, and hypocrisy.

He had smitten Herod on the throne. He had smitten the whitened sepulchre who was high priest with a stronger than mailed hand. The scribes, the editors of that day, were told that they were a generation of vipers, and their renowned teachers were told by Him that they were blind leaders of the blind.

But when the eventide came, it was His custom to leave the City and Temple, pass down into the valley, climb the hill of Olivet, and then descend to Bethany and rest in the quiet home of Martha and Mary.

On that night, near to the time when He was to be crucified, He sat on Olivet, looked at the great City, and wept:

Oh Jerusalem! Jerusalem! . . . How often I would have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

Then as He wept, He saw the scenes when the Roman army of Vespasian, under Titus, his son, would sweep down upon that City, and would draw the cordon of an awful siege around the doomed place. He seemed to see them plant the Roman eagles, and to hear the battering rams crashing against the walls of the City, when the people should perish in their doom. He knew that they would die after long, bitter strife, of famine, pestilence and war; and that not one stone should be left upon another of all their beautiful buildings.

He said: "Your house is left unto you desolate."

I dare say there were some, if they had published papers, who would have said, editorially, the next morning, "What impudence. This obscure and audacious young Galileean Peasant from the petty village of Nazareth has foretold the destruction of this vast and mighty City and this splendid Temple."

But it all came to pass. In thirty-seven years that city was desolate. The whole nation was either destroyed or carried into captivity.

Josephus, the Jewish historian, tells of one who stood upon the ramparts of Jerusalem and cried, "A voice from the East; a voice from the West; a voice from the Four Winds; a voice against Jerusalem and the Holy House; a voice against the bridegrooms and the brides; a voice against this whole people." This man cried these words for more than seven years, and no cruel punishments could silence him. The terrible story of the Destruction of Jerusalem is an awful fulfilment of the words, "Behold, your house is left unto you desolate."

The Methodist Episcopal Church today boasts that it is the strongest organization, ecclesiastically, upon the soil of the United States.

It holds, while the Roman Catholics may number more, that by reason of its affiliation with Masonry, the Methodist Church can control the nomination of politicians; that they can secure the nomination of one of their number, a Yates; that they can put upon the Presidential seat a McKinley. In fact, this arrogant body says, "We are the people, and we are in the advance of the Christianity of our time. We rule America."

"YOUR HOUSE IS LEFT UNTO YOU DESOLATE."

You have transgressed the Laws. You have changed the Ordinance. You have broken the Everlasting Covenant which God made with your fathers when He founded the Methodist Church.

Look unto the rock when ye are hewn, and to the hole of the pit whence ye are digged.

Compare yourselves with those who begot you, and then see whether you are any better than the Pharisees of Christ's time.

I desire to speak first concerning the rise of Methodism.

Amongst the names of those who lived, who loved and toiled for God and for humanity, which are enshrined within my heart, there are no names greater than those of two young men who in 1729, in old England, bowed before God and wept and sought for a Holy Life.

One of these was a fellow of Lincoln College, Oxford. The other, his brother, was also a man of scholastic attainments and of great spiritual power and of poetic genius.

John and Charles Wesley, in 1729, sought earnestly to know God's will. After reading God's Word and weeping over their own condition and searching through the Word with prayer for light, they saw that they could not be saved to the uttermost without a Holy Life.

They saw that they must follow after it, if they were to please God. They saw that they must incite others to do this. Hence in 1737, eight years afterwards, seeing still more closely

that men must be justified before they could be sanctified, they formed the Methodist Society. They never formed a Church.

They still declared that holiness was their object, and that God had thrust them out to raise a holy people.

Oh, how dark England was, in 1737, under the cruel dominion of the classes! The masses of the people, sunk in sensuality, in intemperance and infidelity, were almost heathen. The better classes, even the clergy of the Church of England, were living shameful lives of self-indulgence.

THE WONDERFUL WORK FOR GOD OF JOHN AND CHARLES WESLEY.

Bishoprics and livings were sold in the open market to the highest bidder. Of earnest and consecrated preaching there was almost none. Here and there a bright light shone in even the Church of England.

There were rectories like that at Epworth, where John Wesley's father and that sainted mother of nineteen children, Susannah Wesley, taught their children as best they knew God's Holy Way.

God has never left Himself without a Witness, but the degradation, the intemperance, the infidelity and impurity of the classes, and the utter want of fidelity in the Church, cannot be exaggerated as an historic fact. These young men said that they believed that God had sent them out to awaken the Church and raise a holy people.

They were laughed at. They were laughed at very much as I was laughed at in 1893, when I built my first Zion Tabernacle in this city.

They were laughed at very much as I was in 1894, when a distinguished Presiding Elder—perhaps he is in this house today—spoke with contempt of Zion Tabernacle as a “little wooden hut.” Another, a professor, said it was only “a bit of kindling wood.”

But I said that the time had come to raise up a Standard for God in Chicago, and that the result of it would be, when the time came, the formation of a Church.

How they laughed, when they heard, on the 22d of February, 1896, that the Christian Catholic Church in Zion had been formed with 450 members!

They do not laugh quite as much today; for many members of the General Conference are here to listen to what I say, and they know that their churches are cracked and broken from the Golden Gate at San Francisco to Hell Gate, New York, by blows given from Zion against their apostasies.

They know that thousands and tens of thousands have flocked out of the Methodist Church into Zion. And still they come. (Amen.)

“Oh, what are you talking about?” asks some Methodist.

Last Tuesday evening, just by the way, two Methodist friends entered this Tabernacle for the first time.

They came from Grand Island, Nebraska. Their pastor was attending the Conference. They sat and listened to the Word of God. The husband was sixty-one years of age and the wife fifty-seven. They had been Methodists for many years. After the service they said to each other, "We cannot remain in that Apostate Methodist Church. We must obey God and be baptized."

On Wednesday night they were baptized. On Thursday they sought an interview with an Elder, and that day or the next they were down at the Auditorium, where they demanded and received from their pastor this letter, dated Grand Island, Nebraska, but written in this city, May 19th.

METHODISTS FOR MANY YEARS LEAVE THAT CHURCH AND COME INTO ZION.

GRAND ISLAND, NEBRASKA, May 19, 1900.

This certifies that C. D. Irvine and wife have been acceptable members of the Methodist Episcopal Church in this place, and are cordially commended to the people of God wherever they may go.

A. HODGETT, Pastor.

DEAR DOCTOR:—This letter was secured from a Masonic M. E. minister today at the Conference. He gave it very reluctantly.

Yours respectfully,

C. A. HOY.

With this they sent me their applications for fellowship.

The wife has been converted forty-two years, and the husband has been converted perhaps fifty years. One word here last Tuesday night, in addition to their previous reading of LEAVES OF HEALING, brought them into Zion. They are here today. (Applause). Such cases are multiplied many, many times.

Are Mr. and Mrs. Irvine here today? (The persons referred to arose).

Are you the writers of these applications?

Mr. Irvine—"Yes."

Dr. Dowie—Have I told the truth? I have stated the facts as far as I have them.

Mr. Irvine—"They are correct as I heard them."

Dr. Dowie—You are in Zion now?

Mr. Irvine—"Yes."

Dr. Dowie—You have come out of the Methodist Episcopal Church?

Mr. Irvine—"Yes."

Dr. Dowie—Why have you come out?

Mr. Irvine—"It is because I could not feel justified that the Lord wanted me there any longer; for they did not have any room for Salvation, Healing and Holy Living. I had been reading LEAVES OF HEALING for some time before I came here."

Dr. Dowie—The brother wishes to say that it was not merely the word on Tuesday night, but he had been a reader of LEAVES OF HEALING, and when he came and heard my discourse on Tuesday night, it settled him.

This coming out of Methodism into Zion is continuous. Not a week passes without many applications from ex-Methodists.

The day for contempt has gone. You are looking very serious about it now. You are beginning to see that there is something in it, and unable and unwilling, because dishonest, you are not ready to admit that God is in it. Therefore you must perish as an ecclesiastical organization which God can use: for you "fight against God."

THE RISE OF THE METHODIST CHURCH IN AMERICA.

Let me tell you a few things about the rise of this Church, comparing it for a moment with the rise of the Jewish Church. There are many persons who imagine that because God was the Originator of a thing, therefore that thing will stand.

God was the Originator of the Jewish Church. For 1500 years He bore with it. Methodism is not 200 years old.

God destroyed the Jewish Church because it had transgressed the Law, changed the Ordinance and broken the Everlasting Covenant. He had to destroy it utterly, and substitute for it a totally different organization.

I wish to point out the historic fact that a thing may be of Divine Origination, and yet go to the Devil. Then God has to destroy it Himself in order to save His people. That is the condition of the Methodist Church today.

This Methodist Church was a plant of grace, which came from the grand old British land.

It was in 1766 that a local preacher named Embury, an Irishman, began to preach in New York.

These facts are official, for they are contained in an official publication which I hold in my hand.

He was the first Methodist preacher in the United States. He formed a Society in a church building which is now in existence; at least I was in it some years ago, in John Street, New York, away down in the Bowery.

Another local preacher named Thomas Webb, who was a Captain in the British Army, and another, an Irishman named Strawbridge, also, I think, a local preacher, helped Embury. They began to preach in an humble way in New York. Then they extended the preaching and formed societies in Maryland.

In 1769 John Wesley sent out two itinerant preachers: Boardman and Pilmoor, and in 1771 two others: Francis Asbury and Richard Wright. Then the work began to spread, so

that at the close of the Revolutionary War, in 1784, which was eighteen years from the time that the Methodists began preaching, the number of preachers in America was eighty, and the number of members was about 15,000.

Just a word here. You have spoken with contempt, some of you, concerning the growth of Zion. We formed this Church, as an organization, only four years ago last February. We have one hundred and forty-three ordained officers, and if we could have a perfect enrollment, we would have very much more than 50,000 adult members. There is no Sabbath when we meet here that we do not meet with thousands of members of this Church. There is no continent where the flag of Zion is not planted. In this city alone we have between thirty and forty nationalities in our fellowship. We publish LEAVES OF HEALING weekly and monthly in three languages, and many tracts in many languages. Conversions and healings and consecrations of life to God are daily, yea hourly, taking place in all parts of the world.

We have more than a thousand members of this Church who are working from week to week as Messengers of Zion in the form of Seventies who are witnessing for Christ, and winning many to Christ, from house to house, not only in Chicago, but in scores of other centers of population in America and Europe. They proclaim Christ and reach sometimes nearly half a million people in a week in visitation from house to house, and they speak for Christ with the people face to face.

Our Zion Literature Free Distribution Fund has sent forth nearly three-quarters of a million of Rolls of Zion Literature to every continent, to hotels, and to steamships sailing on every Ocean. Fifteen to twenty millions have been more or less directly reached by the Message from Zion through that Fund.

Our Rescue Work is growing quite large, and our Preventive Work for Homeless Girls and Women has been well begun.

Zion Printing Works and Zion Publishing House send forth Zion Literature in tons weight every week, from our own well-equipped composing rooms and printing presses.

The growth of the Christian Catholic Church in Zion is larger by four times, in four years, than was American Methodism in its first eighteen years.

Remember that, when next you talk about the growth of Zion.

I thank God, though, for the glorious Rise of Methodism. I am a Scotchman by birth, and an Independent by ecclesiastical birth. I belonged to Cromwell's Ironsides ecclesiastically. I was born in the Congregational Church into the

Kingdom of God. It is called the Independent Church in Scotland.

I NEVER KNEW THE TIME WHEN I DID NOT LOVE THE NAME OF WESLEY.

I thank God today with all my heart for the splendid men whom God has given to the world, in Great Britain and in Australia, and in America, and in all parts of the world, in the Methodist Society. I thank God for John Wesley's "Journal," and John Wesley's "Notes on the New Testament," and John Wesley's "Letters," and John Wesley's "Sermons."

I read something of John Wesley's every week, and sometimes every day. I thank God for Charles Wesley's hymns; for the inspiration of:

O for a thousand tongues to sing
My great Redeemer's praise;
The glories of my God and King,
The triumphs of His grace.

I want to thank God for the last verse, which the Methodists do not so often sing now:

Hear Him, ye deaf, His praise, ye dumb,
Your loosened tongues employ;
Ye blind, behold your Saviour come,
And leap, ye lame, for joy.

Charles Wesley believed in Divine Healing. (Amen.)

I thank God for "Jesus, Lover of My Soul." I want to get the Methodists out of this Methodism which is Masonic to sing once more the old song:

Thou, O Christ, art all I want;
More than all in Thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.

That is Divine Healing, and it is glorious old Methodism. (Applause.) But it is not the Methodism of today.

Oh, how I grieve when I hear the Methodists sing it:

"Thou, O Christ, art all I want"—Peggy, run for the doctor. (Laughter.)

"More than all in Thee I find"—Where is that medicine?

"Raise the fallen, cheer the faint"—Have you no salts that I can smell to keep me from fainting?

"Heal the sick, and lead the blind"—Oh Peggy, where is the doctor? Will the doctor never come? (Laughter.)

The Lord have mercy upon you.

I THANK GOD FOR THE METHODISM OF THE FIRST FATHERS IN METHODISM.

I believe if John Wesley were alive today, he would have been the leader in the Christian Catholic Church in Zion. (Applause.) I believe if I had been born in his time, I would

have been a Methodist. I can shout as loud as one now. (Applause.)

I thank God for John Wesley. I thank God for Charles Wesley. I thank God for Asbury, and Embury, and for Dr. Coke. I thank God for them: great men, heroic spirits. I believe that today John Wesley is standing by me in spirit and saying, "More power to you. Smash up that Church. It does not belong to me." (Applause and laughter.)

I believe that today I should have, if they were in the flesh, these great and good men with me in my attack upon Masonry, and its filthy and heathen teachings and practices.

No one can ever say, who speaks truly, that I do not love, and that I am not willing to give my meed of humble praise to all the men of all churches who have helped me, by the inspiration of their holy zeal and holy living.

I shall deny to no man the praise belonging to him.

Frederick W. Faber died twenty-seven years ago in the oratory of St. Philip DeNeri in London, a Roman Catholic; but who shall dare to say he is not with his Lord in heaven? I love that good man who wrote:

Was there ever kinder shepherd,
Half so tender, half so sweet
As the Saviour who would have us
Come and gather at His feet?

It is God; His love looks mighty,
But is mightier than it seems.
'Tis our Father, and His fondness
Goes far out beyond our dreams.

But we make His love too narrow
By false limits of our own,
And we magnify His strictness
With a zeal He will not own.

For the love of God is broader
Than the measures of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.

There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour,
There is Healing in His blood.

If our love were but more simple,
We should take Him at His word,
And our lives would all be sunshine
In the sweetness of our Lord.

I thank Frederick Faber; and when I reach him in heaven, some time, I will say, "I bless you, Frederick Faber, for the hymn which has so often comforted my heart."

I will not deny the Christianity of John Henry Newman, who died a Cardinal in the apostate Church of Rome, whose deeply spiritual words I sing:

Lead, kindly Light, amid th' encircling gloom,

 Lead Thou me on;

The night is dark, and I am far from home;

 Lead Thou me on.

Keep Thou my feet; I do not ask to see

The distant scene; one step's enough for me.

I was not ever thus, nor prayed that Thou

 Shouldst lead me on;

I loved to choose and see my path; but now

 Lead Thou me on.

I loved the garish day; and, spite of fears,

Pride ruled my will: remember not past years.

So long Thy power hath blest me, sure it still

 Will lead me on

O'er moor and fen, o'er crag and torrent, till

 The night is gone,

And with the morn those angel faces smile,

Which I have loved long since, and lost awhile.

Oh I will not forget that he sang the song which has so often brought tears to my eyes, and melted my heart, as I thought of those

Whom I have loved long since, and lost awhile.

Who can doubt that in all the churches great and good men have lived and do live? My fight is not against the good in Methodism, past or present, but my fight is against an organization which has been sold out by its leaders until it has become the most contemptible, paltry, political tool in America. (Applause.)

SHAMEFUL POLITICAL PRACTICES OF THE METHODIST GENERAL CONFERENCE.

Look at it in its own politics. Look at Judge Horton having to stand up there last week and rebuke the whole assembly for disorderly conduct which would have disgraced a Democratic convention, (Laughter.) He had to tell them that they were cheats; that some of them came up, passed their tickets to persons who had no right on the floor, and then wanted to bully the policemen. He had to tell them that their conduct was disgraceful, and that their wire-pulling politics were disgraceful.

They have been balloting a week for a Bishop, and have not been able to make a satisfactory deal with the Methodist and Masonic bosses as to who shall be Bishop. They have not been able to decide whether it shall be cran-“berry” or another kind of a “berry.” (Laughter.)

They are in great trouble. They are not worrying about prayer, for the other morning when they were called to prayer,

their own papers tell us that the members were in the lobbies, discussing and lobbying. There were only a few at prayers, but when it was known that the next ballot was coming, every member immediately rushed in to take his seat. Is that the way to select a Bishop in the Church of the Living God?

Voces—"No."

Dr. Dowie—It would disgrace a Republican convention.
(Laughter.)

There is nothing in common between the Methodist Episcopal Church, whose Conference meets in our city, and the Methodism of 1784, when the Methodist Episcopal Church was formally organized at the "Christmas Conference" in Baltimore, Maryland.

One hundred and sixteen years have passed away since then, and beyond the fact that the same Bible and the same nominal discipline, in part, is in their hands, so that they have fundamentally the same outward laws, they are not spiritually the same people.

METHODISTS OF JOHN WESLEY'S TIME WOULD HAVE HAD A REVIVAL AT THIS CONFERENCE.

They remind me of the Pharisees and scribes of whom Jesus said:

The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these things do and observe: but do not ye after their works; for they say, and do not.

The Methodist Church today has a great many things in doctrine which are right, though I will point out some failures presently; but, if they had the same spirit the primitive Methodists had in Wesley's day, they would have had a great revival in this city during the last three weeks, instead of banqueting with the Associated Liars and with the godless alumni of their old colleges. (Applause.)

I have not heard of anybody being saved, have you?

Voces—"No."

Dr. Dowie—I have not heard of anybody being healed, have you?

Voces—"No."

Dr. Dowie—I have not heard of anybody leading a holier and better life because of this great Conference. The last thing that they have thought about, so far as I can see, has been personal Salvation, personal Healing, personal Holiness.

They came for Church politics, and they are at it day and night with all their might, to their eternal disgrace.

THE DEGRADATION OF THE BISHOPRIC.

I will not detail the history of this organization, but I will make this criticism, that very soon after the formation of the Methodist Episcopal Church they determined upon a course

which, if it were to take place in Zion, would destroy Zion. They determined upon the course of making the Quadrennial General Conference the ruling power in Methodism. They degraded the Bishopric, and made it the tool of the Methodist politician. The Bishops must keep silent in all the debates of the General Conference, except when they are expressly permitted to speak. What is this Quadrennial Conference? A Conference of men, of whom one of their number said the other day that their tactics and modes of working were a shame and an unutterable disgrace.

This Conference is now the ruling power in Methodism. Yet that Conference has in it a majority of men who have bowed the knee to Baal in the secret lodge. They have worshiped Baal, the sun-god, whose god is Mah-hah-bone, the "point within the circle"; the filthy god of the Phoenicians, the Phallus, the foul and filthy worship of nature. The majority of those who are in that Conference today have sworn allegiance to Baal at the feet of his Worshipful Masters.

Hence that Church today is not John Wesley's Church in the hands of holy men; it is in the hands of accidental ecclesiastical politicians who are voted upon once in every four years, and of the Bishops who are their creation, some of them not any better than themselves, and some of them much better.

Some of the Bishops are men who I am surprised to see continuing there; men whose hearts are broken by the wickedness of their Elders and fellow Bishops, and the knowledge which they have of the corruptions of their Church. There are, in that Conference, men who have said that they know not how they can continue to live as Methodist Bishops. Some of them have contemplated resignation if they cannot get reformation.

The shame has been that

FROM THE VERY BEGINNING THEY TOOK POLITICS INTO THE
M. E. CHURCH.

They said, "We will have no more to do with Wesley's men. We do not care for the men who come from England."

They carried the narrow politics of that day into the Church. They degraded the Bishopric, and put it under the thumb of a Convention. They rejected John Wesley's practices and principles of control.

Has a convention ever been a successful ruling power? When a nation falls into the hands of a convention, it falls into the hands of a revolution.

France was once ruled by a Convention, and its rule was that of tyranny, the guillotine, and confiscation.

At the very beginning, the Methodist Episcopal Church determined that the people should rule, and that was in

direct defiance of God's law as set forth by Christ and inspired apostles.

That is wrong. I challenge the principle. I challenge it in politics; I challenge it in religion. I challenge the principle that government rests upon the consent of the governed. It does no such thing. Government rests upon God the Eternal, and Him alone. God does not require the consent of His own creation in order to govern it. He governs by Divine Right.

I challenge the statement that government of the people, by the people and for the people is a righteous principle.

I challenge it upon this ground: The statistics published in the *Chronicle* of today say that in this city there are only 871,000 persons who declare themselves religious. Of these 600,000 are Roman Catholics, 100,000 are Jews, 171,000 are Protestants, and the remainder of the people, about 1,200,000, do not profess any religion. I ask you, therefore, are the majority of the people in Chicago who do not recognize God fit to rule?

Voces—"No."

Dr. Dowie—If the majority ruled, would it be a good government?

Voces—"No."

Dr. Dowie—The government of the people must be for God and by God. Zion believes in the rule of God, not in the rule of the people. All nations must ere long abandon their "Constitutions," and cheerfully submit to a Universal Theocracy, or they must perish in the conflict with the Powers of Heaven. Zion proclaims even now the Gospel of the *Kingdom of God*. The Methodist Church began with the principles of rule by the people.

That was the little rift within the lute
Which even now has made the music mute,
And, ever-widening, it will silence all.

They have an outward form of godliness. They have no power.

JOHN WESLEY'S PROPHECY FULFILLED.

John Wesley said in his "Thoughts Upon Methodism" (Works, Volume VII, pages 315-317):

I am not afraid that the people called Methodists should ever cease to exist either in Europe or America.

But I am afraid, lest they should only exist as a Dead Sect, having the Form of Religion without the Power.

And this undoubtedly will be the case, unless they hold fast both the doctrine, spirit and discipline with which they first set out.

The essence of Methodism is Holiness of heart and life.

And if ever the essential parts should evaporate, what remains will be dung and dross.

The essentials have evaporated.
The dung and dross remain.

Write over Methodism the word Ichabod: for "the glory has departed."

Four years ago, when I formed the Christian Catholic Church in Zion,—God is my witness, and you are my witnesses—I did it most reluctantly. I had laid down my pastorate in the Congregational body at a time when many of my brethren of the Congregational Union in Sydney signed a letter to me, begging me to withdraw my resignation. I would not withdraw. I said to them, "Brethren, I have done with all churches as they now stand."

I made that resolution in February, 1876. I determined then that I should serve God, and evangelize. I did not want to form a Church, but I was compelled to take care of the converts whom God gave me, whom the churches were drowning in cold water.

It seemed to me as if my heart would break as I saw the converts whom God gave me all over the world, having their piety assaulted, their purity destroyed, and their energies wasted in connection with churches which hated the very thought of the Gospel which covered spirit, soul and body; which covered, as John Wesley's Gospel did, Salvation, Healing, and Holy living.

In 1896, when this Church was formed, I said that one of the reasons why I formed the Church was because I believed that God had called me as His Messenger to do certain work that could only be done by an effective organization. One of the things was to go forth and smash this Empire of Secrecy, destroy the "unfruitful works of darkness," and incidentally to smash every Church which protected these, or any other, "works of the Devil."

You remember I said that, did I not?

Voices—"Yes."

Dr. Dowie—I went forth with that purpose.

ZION'S WORK AND THAT OF METHODISM CONTRASTED.

I will show what God has done through my ministry and that of my associates, and what God has not done, but what the Devil has wrought, in the Methodist Church, during these four years.

Bishop Warren, at the opening of the Methodist General Conference of 1896, delivered an eloquent address on behalf of the Board of Bishops. This address was delivered on May 22, 1896, and we had formed our Church on February 22d the same year.

Bishop Warren said, speaking for the Bishops to the whole Church, these words:

When the next General Conference shall meet we shall be entering the portals of the Twentieth Century. We desire to close these nineteen centuries of work for the race in a manner helpful to men and satisfactory to our Lord. There is nowhere any greater privilege. The serious responsibility is as great as the privilege is glorious. We recall the solemn admonition under which many of us were ordained: "If it shall happen that the

Church or any member thereof do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault and also the fearful punishment that will ensue." We beseech you, therefore, first of all that you join us in a most earnest endeavor to secure a personal fitness to be a proper medium in this Conference, through which God can express His will concerning the churches; that, laying aside all unworthy ambitions, we shall sincerely seek to know the mind of the Spirit, realizing that any personal advantage that is not for the good of the Church is for the damage of the individual.

God's thoughts and plans for His Church are as high above ours as the heavens are above the earth. His Scriptures are full of promises. His skies are full of Pentecosts. "Ask what ye will and it shall be done unto you," is the limitless Divine promise. Heaven and earth are put in pledge for fulfilment.

When I read that I said, "No; heaven and earth are not on your side. Heaven is against you, and earth is against you." I said that from my platform in Zion Tabernacle No. 2.

What has happened? Four years have passed away; Zion stands today with her flag planted on every continent and with the most magnificent site for a City, of more than eleven square miles, that ever came into people's hands, being swiftly prepared for occupation, near Chicago. (Applause.)

Zion stands today with splendidly equipped men leading her forces in Asia, Africa, Australia, America, Europe, and in the Islands of the Seas.

Zion stands with a well equipped printing plant; with a College in which there are representatives from over twenty nations.

Zion stands today with thousands of her people working in the manner in which Christ directed, from house to house, in thousands throughout the world.

How does Methodism stand after these four years? The facts will very much astonish you, and will grieve you.

It grieved me, but it was in confirmation of what I expected would come from that degenerate and Apostate Church.

I will not go into the figures of all the four years. It would be tedious, but I will take the last year, which Bishop Warren said was to be the banner year of Methodism; the splendid year of Methodism.

I hold in my hand the book from which I shall now quote some terrible figures. It is official. It contains the Minutes of the Annual Conferences, both the Spring and Fall, of 1899. Upon page 646, in Table No. 1, are the figures which I am quoting.

TERRIBLE FALL OF THE METHODIST EPISCOPAL CHURCH.

Bishop Warren said that heaven and earth were pledged to fulfil your cry; that you should have a great year for victory. Heaven and earth were against you Mah-hah-bones, children of Baal.

John Wesley's prophesy which I have just quoted is fulfilled and you "only exist as a Dead Sect, having the Form of Religion without the Power."

This Table declares that the total number of probationers and members at the end of 1898 was 2,893,883.

During the year 1899 there came into the Church no less than 257,699 probationers. Add, therefore, the number at the beginning of the year to the number of probationers who came in during the year and their numbers ought to have been, if they had retained their probationers, 3,151,582.

Instead of this number they confessed that the entire number both of probationers and members at the end of 1899 was 2,874,037.

This, therefore, shows that during the year 1899 the Methodist Episcopal Church lost 277,545. The deaths are accounted for in another column.

That awful loss is not admitted. Look at the meanness and lying of their editorial writers.

They say: "Oh that is not the right way to count it. We began the year with 2,893,883; we ended with 2,874,037. We only lost 19,846."

What shameful falsehood.

You lost nearly 19,847 of those you started the year with, and a number equal to all who came in that year, namely, 257,699.

How long will God bear with shepherds who not only lose all the lambs, but who cannot keep the old sheep in? You have fallen. You are going down a sliding scale. At the bottom, as John Wesley said, "what remains is dung and dross." All who do not want to end their days in such company will get out quickly.

Your statistics also show that last year you closed with 136 less preachers on trial. Does that not show a Fall?

Your statistics show that you closed the year with 244 less local preachers. Does that not show a Fall?

The strength of Methodism at the beginning was its local preachers; and whenever Methodism loses the support of its laity, it has become "dung and dross."

Last year you increased the number of Sunday Schools by 182, but what increase was there in those who attended? Your statistics show that you lost 2553 teachers and officers and 17,850 scholars. You lost 20,403 scholars and teachers, but you increased the number of your schools. Does not that show a Fall?

GOD CAN NO LONGER USE THE METHODIST CHURCH.

Increase the number of your schools; increase the number of your teachers; continue to pray as you have prayed, and live as you have lived, and you will find that you will go swifter and swifter down into the vortex of annihilation and oblivion.

Your day has gone. John Wesley's sad foreboding is a fact, and you "ONLY EXIST AS A DEAD SECT."

God cannot use you.

You are controlled by the Devil.

God will not hear your prayer.

Your Bishops plead in vain.

Your good people pray in vain.

They preach in vain. There is no answer.

God is through with the Methodist Church.

At the rate it is going down, its Fall will soon end in its utter destruction.

"Oh," you say, "it is too big for that."

The Jewish Church was immensely bigger, and it has ceased to exist. There is no Jewish Church in existence now. There are Jewish strangers; there are Jewish pilgrims; there are Jews wailing outside the walls of Jerusalem. But they have no Temple; they have no sacrifice; they have no Church; and in some of their synagogues many are crying "There is no Coming One, no Messiah, no God."

Soon it will be that there will be wailing in the Methodist Church.

Methodism is dead. It may take some time before it will disappear. "Dung and Dross," which are even unfit for fertilizing, is apparently all that is left.

The Church of Rome is dead, but it still maintains an outward appearance. It still has many temples, but it is dead. It is rotten. It is passing away in the very lands where it has so long held sway. The infidels are ready to tear it to pieces in all Latin countries.

In Italy, where the Pope had his kingdom, infidelity numbers far more than Rome itself.

There is no place where Rome has made any real progress for a long time—probably thirty years.

"Dung and Dross!"

Roman Catholicism is perishing. It has an outward name to live, but it is dead.

Methodism has lost the spirit of Wesley. It has transgressed the Laws; it has changed the Ordinance; it has broken the Everlasting Covenant.

METHODISTS HAVE CHANGED THE ORDINANCE OF BAPTISM.

One of the Ordinances which it has changed terribly is the Ordinance of Baptism.

It has changed it from a truth into a lie.

It declares in its Discipline that Baptism is "a Sign of Regeneration or the New Birth," and at the same time extends it to infants, as if to say that these children were regenerated by Baptism.

That is a lie. Water never changed any baby's heart. Did it change yours?

Voice—"No."

Dr. Dowie—But that lie is in their Discipline. There is only one Baptism, and that is Triune Immersion, into the Name of the Father, and of the Son, and of the Holy Ghost. That was the Ordinance of Baptism of the Church for seven centuries without one single break, excepting that of Eunomius, who denied the Divinity of Christ, and was rejected by the Church.

METHODISTS HAVE BROKEN THE EVERLASTING COVENANT.

The Covenant of God is a Covenant of Salvation, and Healing, and Holy Living.

You have talked of Salvation, but you do not get people saved.

You have rejected Divine Healing.

You have rejected Holy Living.

You have broken the Everlasting Covenant, and you must perish as an organization.

Oh God in the heavens, destroy that organization by the Might of Thy Spirit, but save the people for Thy Dear Son's sake. (Amen.)

All who desire God to do this, stand. (The entire audience, with some exceptions, arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me grace to do right, no matter what it costs; to repent, to restore, to do right to all men and in Thy sight. Give me Thy Holy Spirit to live for Thee; to destroy evil. Hear my cry with all in Zion that Thou shouldst destroy every unclean Church. Destroy the Methodist Episcopal Church, whose leaders are following after Baal. Destroy the organization, but save the people, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Zion's White-robed Choir then sang their Recessional as they passed out, and the General Overseer closed the meeting with the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

EIGHTH DISCOURSE.

THE last week of the memorable three weeks of Zion's Conflict with the Methodist Apostasy was, in many respects, the most glorious. The great victory of the Lord's Day, when the Rise, Progress and Fall of Methodism in America was so clearly shown by the General Overseer, was followed by much earnest thought among many of the Methodist ministers and laymen attending the General Conference in Chicago. Results of this were made manifest in the number of expressions of sympathy and good wishes which reached the General Overseer from Delegates, some of them being men of national reputation.

Then on Tuesday evening the wicked, lying Silence of Secrecy, with its diabolical fruits, was shown in remarkable Contrast with the free, true, Open Speech of Christianity, with its most blessed fruits. So clear did the man of God make this Contrast that conviction settled in many a heretofore hesitating or opposing heart, and the people, at the close, were almost unanimously with the speaker.

Quickly they arose to express their determination to fight the Devil, not with his diabolical weapons of Darkness and Secrecy, but with the weapons of God, Open Speech and the Light of Truth. God greatly blessed those who made this consecration, and many before blinded as to the real heathen, diabolical nature of Secretism, through this and other discourses, are seeing the truth and are coming out from the darkness of that abomination.

A. W. N.

Central Zion Tabernacle, Tuesday Evening, May 22, 1900.

The services were begun by the congregation singing Hymn Number 28:

I know I love Thee better, Lord,
Than any earthly joy;
For Thou hast given me the peace
Which nothing can destroy.

CHORUS—The half has never yet been told
Of love so full and free!
The half has never yet been told,
The blood—it cleanseth me!

SCRIPTURE READING AND EXPOSITION.

The General Overseer then read from the Gospel of St. John, third chapter, from the fourteenth to the twenty-first verse. He also read from the eighteenth chapter of St. John, beginning at the nineteenth verse.



"Your Iniquities have separated between you and your God, and your Sins have hid His face from you, that HE WILL NOT HEAR. For YOUR HANDS ARE DEFILED WITH BLOOD, and your Lips have Spoken Lies, your Fingers with Iniquity, Your Lips with Chidness;" *Isaiah LIX. 2.*
"But THERE IS NOTHING covered up, that shall not be revealed, and hid, that shall not be known. That Darkness shall be heard in the Light; and what ye have Spoken in the ear in the Inner Chambers shall be proclaimed upon the houses of all the world." *John 3. 19.*

For every one that doeth ill hatcheth the Light, and cometh not to the Light lest his works should be reproved. But he that doeth the Truth cometh to the Light, that his works may be made manifest, that they have been wrought in God." *John 3. 20-21.*

ZION TRIUMPHANT OVER THE HOSTS OF BAAL.

The high priest therefore asked Jesus of His disciples, and of His teaching.

"Tell us about the people who are your disciples. Tell us about your doctrine."

Jesus answered Him, I have spoken openly to the World; I ever taught in the synagogues, and in the Temple, where all the Jews come together; and in secret spake I nothing.

That was His answer: "What is the use of talking to Me about My disciples, and about My teaching? You are only pretending ignorance. I did not teach in a corner. I did not teach in a secret lodge."

Get that into your mind. That is the essential fact in connection with Christ. He did not fight the Devil with the Devil's weapons. Fight darkness with light. That is what darkness hates. Let light fall upon it, and it shrinks into the dark holes. Any Society which needs to find darkness to conceal its actions, is guilty of evil designs or evil practices. Any teacher who must teach Secret Mysteries, is not a Christian. He does not follow Christ.

Why askest thou Me? ask them that have heard Me, what I spake unto them: behold, these know the things which I said.

"Ask your own wives, daughters and sons—ask the servants of the Temple, and the soldiers whom you sent to arrest Me, who came back and told you that they could not touch Me. When you asked them why, they said, 'Because never man spake like this Man.'"

"Ask them what I said. What is the use of asking the man whom you charge with crime. Do not ask Me what I said. I talked openly. What I said, I said. I said nothing in secret."

That is the great joy in Christianity. God wants everybody to know everything He has to tell. It is a great open secret, and those who are most in the light see most. Those who are walking in their own shadow, and the shadows of their companions, do not see at all. Oh what fantastic figures they see; their companions around them walking in darkness. Oh let us walk in the Light, in the Light of God. Prayer was then offered by Overseers Speicher and Piper; also by the General Overseer.

The tithes and offerings were then received.

THE SILENCE OF SECRECY AND THE OPEN SPEECH OF CHRISTIANITY CONTRASTED.

The General Overseer then delivered the following address:
INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people, and unto all to whom these words shall come, for the sake of Jesus, our Lord, our Strength and our Redeemer.

I speak to you tonight concerning the Silence of Secrecy contrasted with the Open Speech of Christianity. I cannot do better than quote the words of our Lord Jesus, which I have already quoted and emphasized:

TEXT.

I have spoken openly to the World; I ever taught in synagogues, and in the Temple, where all the Jews come together; and in Secret spake I nothing.

The indignation of Christ was very great when He was asked to talk of His disciples and of His teaching. I can understand it personally, because, by His grace, my own teaching has been plain. I have had nothing to say in Secret. I have spoken openly.

One of the striking things in connection with Secrecy is its silence. Its only chance to prolong its life is to keep still.

As I said on Sabbath Day, they have not the spirit of a louse. They have no spirit at all except the Spirit of Fear, and that Evil Spirit is without the courage of a flea. I despise all the millions of Oathbound Secretists for their submission to Fear.

Cowards!

They are afraid to talk.

"Oh," they say, "as Masons we pledge ourselves to Secrecy." That is the biggest lie of all: for they have no Secret which they can pledge.

In 1825 the *Republican*, a paper published in London, England, published every word of the first three degrees of Freemasonry. I hold in my hand a book compiled in England a year or two later by Richard Carlile, and published by Reeves & Turner, 196, Strand. It contains a Manual of Freemasonry. The first part contains the first three degrees with an introductory keystone to the Royal Arch. The second part contains the Royal Arch, Knights Templar and Druids, with explanatory note of introduction.

That was published somewhere about 1835. I find no date upon it, but I know it was about that date, and it refers to the fact in its introductory matter that the *Republican* had published the truth in 1825. Mr. Carlile says:

If we make ourselves acquainted with all that Masons know of their Freemasonry, we shall find a blank, and that, in fact, they know nothing worthy of being called a secret.

He goes on to say: "Of Freemasons, I boldly say that they have no secret."

He says that in 1825 in the *Republican*:

The following forms of opening, working, and closing lodges are literally and truly the formularies of the three common degrees in Masonic lodges, or that secret system which is called Craft Masonry. It has been communi-

cated to me by Masons; it has been confirmed by other Masons.
has made many Masons without the lodge initiation.

It

THE MASON'S HAVE NO SECRETS IN THEIR LOWER DEGREES.

This declaration also was made by Elder Bernard in "Light on Masonry." It is also my declaration, for I declare to you, and I have again and again declared to you, that Freemasons have vowed to me that ex-Worshipful Master Ronayne's handbook gives all the so-called secrets.

It is a downright lie to say that these degrees are secret at all. You can buy for twenty-five cents in Chicago the whole of the first three degrees of Masonry. Masonic Lodges fraudulently charge large Initiation Fees for Secrets which any one can buy for a quarter of a dollar. There are twenty-five of our brethren who will work this thing out upon this platform as they used to work it out when they were in a Masonic lodge. If any Mason says that their exemplification is not true, then that Mason lies. When you accuse Masons of lying, they only smile. They have promised to lie. They have promised to conceal, and they can only continue to conceal by lying. That is a fact.

Masons, for instance, in this city have had brought to them my own pamphlet on Secret Societies, which has had a very large circulation. It was published in 1898. I should estimate that over 150,000 copies of that have gone out. All over this land, women have gone to their husbands and said: "John, is this true?" and John has only smiled and said, "What does that fellow Dowie know about it? He is not a Freemason."

A lady who is quick and clever said, "John, that is exactly what Dr. Dowie says here you would say."

"Did he say that?"

"Yes."

"Clever fellow, isn't he, to foresee what I would say?"

"Yes; he said that you would say that he knew nothing of Masonry."

"What has he to say to that?"

"He says that many of the ex-Masons who are around him say he knows more about Masonry than they do, and they say that what he says about it is true. They all say that."

"Oh, it is no use talking to me about it. I will not talk to you. There is no use talking to you."

"John, if you have taken these things, you have taken an oath to break the law of God and the law of man. The law of man does not permit anybody to administer an oath, unless he is a magistrate."

THE MASONIC OATH CONTRARY TO LAW BECAUSE NOT LEGALLY ADMINISTERED.

When people administer oaths, they must be qualified to administer that oath by the judicial powers of the land. They must have the legislative, and they must have the judicial, and

they must have the executive powers—this government all working together—to give them the power to administer an oath. Do you not know that?

No one in the United States has a right to administer an oath unless he be appointed or elected thereto—appointed by the Executive at Washington or elected by the people—and then it must be in conformity with the law, and then that power must be conferred by another judge and one who has the power to administer an oath.

I tell you that, as a matter of law, no one has a right to administer an oath unless he has legislative and judicial and executive authority to *confer that power*.

Now as to the Worshipful Master of a Masonic lodge, do the people give him that power?

Voces—"No."

Dr. Dowie—Who gives him that power? What right has he to administer an oath to a man, making him swear that he will submit to all kinds of indignities, and all kinds of horrible mutilations?

He has no more power to administer it than Jesse James the robber had to administer an oath to his gang. No Masonic gang is any better than any robber's gang in that matter.

I therefore say that they may well keep silent, because, if they were to open their mouths, they would confess themselves to be lawbreakers.

Well may they be silent when they are charged as to the nature of the oath that they have taken, and administered. They are lawbreakers, both in administering the oath and in inflicting the penalty.

THE SILENCE OF SECRECY IS THE SILENCE WHICH COVERS GUILT.

It does not cover innocence. It does not cover truth. It does not cover purity. It does not cover that which is right and lawful. It covers the infernal works of darkness. The Silence of Secrecy is only kept up by continual lying.

Deacon Judd told us that among the things that damaged and injured him through being a Freemason was his being led into bad company.

He thought it was very nice at first to be in company with Dr. Lorimer, the Baptist minister, and others of that kind. But he found that the company which they kept, which he had to keep, was the company of whoremasters, adulterers, drunkards, liars, and dirty dogs who went from the Masonic Lodge to the harlot's house. He had not been a profane swearer, but he learned how to swear and how to lie. He said he never lied to his wife until he became a Freemason.

The Masons have to tell lies. All over the land tonight, the Masons everywhere have been driven by our exposures, and

those of others, to either admit the truth of what we say or to lie, and they lie.

They prefer to lie so that the oath to conceal is really, literally, an oath to lie.

This concealment, therefore, is prejudicial, not merely to the interests of the home and of the man, and of his character and of his family, but it is prejudicial to the commercial interests of the people.

They help each other in lying. It is prejudicial to the transportation interests of the people. I will give you an illustration of it from a railroad point of view.

I do not care to air our personal grievances upon this platform, but there are over one hundred ordained officers in Zion who give their whole time to this ministry. Some of them were Methodist ministers, Baptist ministers, Congregational ministers, before they became lay members of Zion; before they were baptized in Zion and were ordained.

When they were ministers of these denominations they had no difficulty in getting the regular ministerial rates on the railways, but when they came into Zion, not one of these brethren could get ministerial rates.

Why? Two of the controlling Commissioners, who are Methodists and Masons, have lied about Zion to the railways, and are in a position in connection with that matter to refuse these rates. When one of these Commissioners was brought to face the fact that he was committing a great injustice, he said, "I am a damned good Methodist." (Laughter.)

Where did he tell it to you, Overseer Speicher?

Overseer Speicher—"In his own office in the Monadnock Building."

ZION DEPRIVED OF HER RIGHTFUL PRIVILEGES BY MASONIC METHODISTS.

Dr. Dowie—He told Overseer Speicher, when he was taxed with this, that he was a "damned good Methodist," and that was one of the reasons he was "not going to give that damned Dr. Dowie and his damned Church any privileges at all."

You see what a fine Methodist and Mason he was.

There is no question at all about it. The Interstate Commerce Commission has been lied to by these men so completely—and they perhaps are Masons themselves—that they have denied Zion the usual privileges. I do not care anything about it, because Zion can send her Messengers wherever she wants to, and can pay the full fare. Indeed, as far as I myself am concerned, I very seldom can afford to travel by the accommodation trains. I nearly always have to go by the limited trains. If I could go by a quicker train, I would take it. I would like to travel in an air ship.

We are robbed in that way of hundreds and perhaps thousands of dollars annually on the railways, just because of this accursed, lying Masonry.

What Mr. D—— said was "Damned good Methodism" is in power. It is shocking to hear the words, but he told the truth. He is a Methodist. So is the Devil.

The Devil is a "damned good Methodist." He is damned, and his goodness is his evil. The light that is in him is darkness.

I desire to press the point, that on every side you will find this silence and lying of secrecy.

I am watching some things down at Washington. I am going to speak about them in due time. You cannot muzzle me.

I utter this warning to the politicians. You look sharply out. You take care what you are about. God answers my prayer. You cannot rob Zion with impunity.

Elijah prayed that it might not rain, and he prayed that it might. God heard him both times. Paul prayed that a man might be healed, and he also prayed that a man might go to the Devil. In fact, he did more than that; he delivered one unto Satan for the destruction of the flesh. There are some people who have to be handed over to the Devil, where they belong. It will take an Apostle to do that, but it can be done. Just as sure as there is a God in the heavens, it has been done.

ZION'S ENEMIES HANDED OVER TO SATAN FOR THE DESTRUCTION
OF THE FLESH.

Not one editor of all who fought Zion in 1894 and 1895 is in an editorial chair today. Nearly all of them are dead and in hell. They died as they lived. They were bad, and I said if they did not repent they would die. The editors of this time are going on in the same bad way, and will come to the same bad end.

You cannot play with edged tools and not get cut, you fools. You cannot run up against the Eternal Rock and not get hurt. You cannot laugh at the grinding-stones in the mill of God. If you do not get out from under, you will be ground to powder.

"The mills of God grind slowly, but they grind exceeding fine." You may well be silent over all the land, you Secretists.

Look at the press of this city. Silent as the grave about these Exposures.

It has been trying to get up a great many idiotic lies about me.

Even the lies will not do. This time they will not go off. Something is damp. The powder does not burn.

For two weeks they have been getting out a play. This is the first public mention I have made of it from this platform, because the thing is dead, and I may just as well say a word about it now.

Several weeks ago I was told that there was a play being prepared burlesquing Zion, and asked if I would stop it. "Oh," I said, "no. The idea of stopping it. What a mistake it would be. Let the Devil go ahead."

I saw this play advertised, called "Zowie's Dion." It was to be given in the Lyric Theatre. I took no notice of it. I had letters calling my attention to it. A number of reports appeared in the papers, saying that I was in a dreadful rage about it; that I was just stamping and jumping with rage, and had consulted my attorney, and would get out warrants and injunctions and suits. All these reports were lies.

I was hoping the Devil would advertise effectually. I hoped he would go ahead. It does not matter to me; the more he howls the more everybody of sense can see that he is hurt.

Last Saturday I got a most amusing letter.

It was brought into Zion by a gentleman who came in puffing a cigar. By the time he got to the desk he had been told twice to put that cigar out. The clerk at the desk told him we would not talk to him at all with that cigar in his mouth.

He wanted to see Dr. Dowie.

"You cannot see Dr. Dowie," he was told.

"Well, but I have important business with him," he insisted.

"You cannot see him. I know he has made no engagement with you," said the clerk. The clerk knows that I do not cultivate the friendship of "stinkpots," as we call those who eat and smoke tobacco.

"Well," he said, "anyhow, will he get this letter, if I leave it?"

"Yes, he will get the letter," was the reply.

The letter was brought to me, which is as follows:

Don't permit yourself to be ridiculed. Don't allow Henson and his followers to laugh at the vulgar, bawdy-house jokes and slang that is to be put in the mouths of these "angels and satans." See your lawyer, get your warrants ready and take them off the stage as soon as the angels appear.

CHICAGO, May 19, 1900.

DR. DOWIE (or those who represent him):

The most outrageous insult ever offered to man will be given you Sunday next (tomorrow afternoon) at the Lyric Theatre.

You *can* stop it. Go to Mayor Harrison and have him forbid it. It is called "Zowie's Dion Dames." No doubt you've seen the bills.

You are doing *good work*. Continue it. You are making friends.

Have these *naked* women hauled to the station in the patrol wagons. Take them *red-handed*—in their angelic and satanic dresses. Nip it in the bud tomorrow. Your Friend,

WILLIAM J. FISHER.

The Mayor have heard of it. He should forbid the giving of the piece.

We see tonight that not only has the play failed, but its failure has closed up the theatre.

These people thought they could do something. The Open Speech of Christianity is far more effective than the Secrecy

of Masonry. An insult to myself and Zion was not popular even with the theatre-goers of Chicago.

Who are the men who are reaching the people, and winning men to God in this city? Are they Freemasons?

Voices—"No."

Dr. Dowie—Where does the largest congregation in Chicago assemble every week?

Voices—"In Central Zion Tabernacle."

Dr. Dowie—When I have gone around to the other Tabernacles in this city on the Sabbath Day, it has been my privilege to speak to about 8000 or 9000 people in a day in this city.

The only reason I did not speak to more on many occasions was because there was not room for them in the buildings.

THE OPEN SPEECH OF CHRISTIANITY IS ITS POWER.

When John Wesley could not speak in the churches, he spoke on the church-yard tombstones.

What a power those sermons under the canopy of heaven were! What we need is Open Speech. I think that Christianity has been nearly killed in synagogues. It has been nearly killed in churches. It is about time that it burst out again into the open, free air of heaven.

I hope when we get to Zion City we shall have that.

Oh, beloved, what a mighty power there is in Open Speech and an Open Bible.

When that Bible used to be chained to a pillar in an old dim cathedral, it was a power; but what a difference since the Word of God has been unbound, and everybody has been able to read of the wonderful works of God. Now Christianity has no sealed book.

Here is the Book which contains the Word of God in the Old and in the New Wills. The whole Christian religion is stated inside this book. Everybody can read it. You can buy a small copy of it for a few cents. You can buy the New Testament, which is the most valuable part of it, for five cents. I am told that there are Testaments published in England which are sold for one English penny, two cents in American money.

I have been speaking openly, and I have won under God. Masonic-Methodists have been speaking secretly, and they have lost.

Beloved brothers and sisters, whatever we may do, see to it that our light shines. No man lighteth a candle and putteth it under a bushel. He sets it on a candlestick that it may shine to all who are in the house.

A great many people say, "Oh, Dr. Dowie is too plain. He talks too openly; too freely." Those who talk in that way are people who are given to Secrecy. Or they defend Masons

because their relatives belong to that Order, or to some other Order. They do not like plain talking. They do not like open talking.

Does God love us to do things in secret?

Audience—"No."

Dr. Dowie—Does He love us to be affiliated with the infernal works of darkness?

Audience—"No."

Dr. Dowie—He desires us to reprove them, and to fight in the light.

SILENCE NOT GOLDEN.

I am told that speech is silver and silence is golden. That is a lie. Christ is the Eternal Word. His Words are "spirit and life."

Speech, words, are the mightiest powers on earth. One word has been known again and again to create war, and another word peace.

Thirty years ago, in Edinburgh, Scotland, in 1870, I had all my books and clothes packed, all my plans settled up. I looked at my boxes which had come with me from Australia, and said, "I am on the wing again."

I was going to ship all that I carried with me. I had been a student in Edinburgh University, and was going to ship all my things over to Hamburg. There I was going to speak in English for about nine months to an English-speaking congregation in that German City. I stipulated with my friends while there to preach in English, but they were always to talk to me in German, so that I might learn the German language, and be able to go to Berlin the following year to study.

I had been preparing all my course in Edinburgh with a view to taking the degree of Doctor of Philosophy at Berlin, and I remember looking that morning at my trunks, as I sat at breakfast, and thinking that in two days I should be on the Continent.

I was wrong. I took up my morning paper, and there was the story of Count Benedetti talking to King William of Prussia. There has been much contest as to what he did say. The probabilities are that the King was only too willing to insult the Count and to insult France. There is scarce any doubt about that. It was, no doubt, a part of Bismarck's scheme to provoke France. Bismarck knew that France was not ready for war. He knew better what the conditions of the French army were than the French Emperor did.

Count Benedetti, I read, had grossly insulted the King the previous day. Count Benedetti denied it, and said that it was the King who grossly insulted him, and France in his person.

It went back to Paris, and the Duke de Gramont in the Corps Legislative arose and said, "We must resent this insult,"

and the whole legislative body cried, "War! War! War!" Within twenty-four hours war was declared. In fact, it was practically declared that night, and the French troops were marching at the time I was reading that paper. They were marching on the frontier, and the German troops had been there long ago.

I could not go across to the Continent. The Continent was closed. Hamburg was closed. My friends wrote to me and said, "Everything is closed. The Elbe is full of torpedoes. You cannot come in from Leith by steamer. You will have to go around by Rotterdam."

I saw that my plans were all changed. It was just in a night by one word these nations were plunged into war.

That one word, before the war was over, had cost France two of her fairest provinces, the blood of tens of thousands of her sons.

It cost her the humiliation of the siege of Paris. It cost her the humiliation of the Commune. It had cost her everything that a nation can pay for the price of a foolish word.

THE MIGHTY POWER OF THE WORD OF GOD.

It seems to me when I hear people talking about speech being silver and silence golden, that they do not know what they are saying. When God speaks all the hosts of heaven are moved. If God says, "Let there be light," there is light.

The chaotic darkness of this world, at the beginning, was illuminated at once by the light which God put around the world before the sunlight reached it.

The electric rings encircled the earth like those rings of Saturn and made light in a moment all around this earth.

When a man who knows how to pray, prays to God; when a man who is living in accordance with God's commandments prays; when a man wholly and perfectly consecrated to God prays, then the words spoken are mightier than the decisions of legislatures, councils of war or executive powers. And God is mightier than all beside. God encircles that man with Light.

The day is coming when the words spoken will be a mighty power; when a quiet word spoken in the throne-room of Zion will reach in a moment throughout all the earth, when the King Himself speaks it.

Here even now in Zion's offices my word goes a long way. If I go to my office tonight and sit down and write a certain cablegram, it will be in England in a few minutes. If I write a certain reply to the cablegram which is in my pocket now, it will make a wonderful difference. If I utter a certain word in reply to this cablegram, there will be lathes turning, and men working, and there will be work for a large number of men for

months and months to come; just by a word sent in a cablegram under the Atlantic Ocean.

THE MARVELOUS EFFECT OF THE WORDS SENT OUT AS ZION LITERATURE.

The word of a man can go far. When President McKinley speaks a certain word, it goes throughout the whole land.

These open words which we can speak for God, what are they not doing? Let me just show you. Here is a letter sent to me tonight:

DEAR DR. DOWIE:—I herewith send you the applications for membership in the Christian Catholic Church of Mr. and Mrs. K—. These persons were converted through reading Zion Literature. The brother had become an infidel through the inconsistencies of the teachings and evil practices of the denominations.

This is signed by Elder S. A. Walton, our Elder in Oak Park. The applications which I hold in my hand are of a brother and sister living at Green Ridge, Missouri, whom I presume are in the city now.

One was an infidel, but the word spoken from this platform reached them down in Green Ridge, Missouri, and knocked the infidelity out of them.

What God has done by this word we cannot tell. We can only say, it is going on and on, through the word spoken by the Voice to Zion.

Everybody who hates the Silence of Secrecy, and is determined to speak the plain Open Speech of Christianity, and follow Jesus, stand to your feet. (With some exceptions the entire audience arose.)

All who will keep on muttering secret words in the dark, and disobey the Lord, sit still and the Devil will know where to find you. All who are determined to live in the Light, and walk in the Light, and speak in the Light, I again say, stand.

God knows you who are sitting. I would not be in your shoes for all the gold of Ophir. Pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit, that I may speak, love, and walk in the Light, in the Life, in the Love of God. Give me power to rebuke the unfruitful works of darkness, and to have no fellowship with them, for Jesus' sake. (All repeat the prayer, clause by clause, after Dr. Dowie.)

The meeting was then closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit, and Soul, and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. The Grace of our Lord Jesus, the Love of God the Father, the fellowship

of the Holy Ghost, the Eternal Comforter; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

NINTH DISCOURSE.

THE crowning event of Zion's great Conflict with Methodist Apostasy, especially in connection with Freemasonry, was the service held in Central Zion Tabernacle on Thursday evening, May 24th, when two score ex-members of Secret Societies exemplified a portion of the so-called "secret work" of their lodges. By means of this Exposure, the General Overseer clinched all the arguments which he has made during the eight previous Discourses in this Series, by showing the utter unchristian and antichristian nature of Freemasonry and the other Secret Orders which are, for the most part, founded upon it.

When he announced this meeting, the General Overseer wisely qualified his invitation to the public to attend by limiting admission, before the hour set for opening the service, to ticket-holders only. These tickets were, of course, issued free, as long as there were any left.

As soon as it became known, however, that tickets would be required for admission, there was a rush for these bits of pasteboard, and although 4500 of them had been printed, they were practically all issued in one day, several days before the meeting. Then began a clamor for tickets from all parts of the city, and even from neighboring cities. He who had two gave one to his neighbor, so that it is probable that nearly every ticket printed was used.

In the early twilight of that memorable Thursday evening twelve stalwart, blue-coated policemen might have been seen gently but firmly restraining and forming into lines an earnest, determined but good-natured crowd on the broad pavement in front of Central Zion Tabernacle. So large was this crowd that the great space in front of the doors was filled and the black swarm of human beings extended out to the curbing.

From the crowd a steady stream flowed into the great auditorium of the Tabernacle, spread itself over the ground floor, rose to the great broad arc of the first galleries, filled them, and

then mounted to the topmost tiers of seats in the highest galleries.

Still that stream flowed in. Nooks and corners were rapidly filled; men and women gathered in the wide places in the aisles and filled the choir gallery.

Outside there seemed to be no diminution of the crowd. Newcomers were constantly adding to it to supply the places of those who entered the building, or, becoming weary, went away. Others, merely seeing the crowd outside, went away without attempting to get in.

It is estimated that 10,000 people thus either entered the Tabernacle, or came to it with the intention of entering.

Those who found places within numbered over 4000.

The sight which met their eyes, as they looked upon the platform, was a strange one for Zion Tabernacle. There sat twenty-six full-grown men, some of them with the snows of winter upon their brows, trying to look solemn and dignified, with short white bibs, or aprons, tied across their abdomens, over the conventional black of their ordinary clothing.

The ordeal was especially trying to them, inasmuch as they had received light by which they saw the silliness of the proceeding. They were imitating the follies from which they had been delivered, which millions of otherwise intelligent men still practice. These men were arranged in the form of a Master Mason's Lodge, with regulation lodge furniture and paraphernalia, which will be described later.

Promptly at 8 o'clock the General Overseer came upon the platform. The brief address which he then delivered was not only a fitting prelude to the exposures which followed, but a clear, logical, masterly argument against Masonic administering and making of oaths, vows and penalties.

The skill with which he handled his subject, and the inspiring eloquence with which he outlined his position, won for him and for Zion the attention and respectful interest of the vast throng from the very first.

Central Zion Tabernacle, Thursday Evening, May 24, 1900.

As the General Overseer appeared upon the platform he was greeted with hearty applause, whereupon he said: I thank you for your very kind welcome.

After announcing the hymn, Number 151, the General Overseer commented upon the words, "We're marching through Immanuel's ground," as follows:

The ground through which we are marching does not belong to America, or to Great Britain, or to Germany, or any other political power.

The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.
For He hath founded it upon the seas,
And established it upon the floods.

Let us feel that this is God's earth. The Devil shall not possess a foot of it. It was beautiful when God made it.

May God grant that every inch of it which has been usurped by the Devil shall be taken back. (Amen.)

We desire the Kingdom of God to come on earth.
The Gospel is the Gospel of the Kingdom of God.

SCRIPTURE READING AND EXPOSITION.

At the close of the hymn Dr. Dowie read from the book of Leviticus, fifth chapter, and commented upon the fourth verse as follows:

Or if any one swear rashly with his lips to do evil, or to do good, whatsoever it be that a man shall utter rashly with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these things.

I ask you to think what these words mean. If a man has sworn, pronouncing with his lips to do evil, and the thing be hid from him; when he knoweth of it, he shall be guilty if he does not put the thing away; if he does not break that bad oath.

If a man has been tricked, or when in a state of sin has wilfully taken a Bad Oath, it is his duty to break it. He must make confession to God and ask forgiveness for having made that Bad Oath.

May God help every man here tonight who in secret has taken a Bad Oath to break it and do right. (Amen.)

The twelfth chapter of the Gospel according to St. Luke was then read by the General Overseer; also from the Epistle of Paul to the Ephesians, fifth chapter, commenting as follows upon the eleventh verse:

And have no fellowship with the unfruitful works of darkness, but rather even reprove them.

Now the word "reprove" is more properly translated in modern English, "convict." The old idea of reprove was to prove back again, just as a boy who has worked an example proves it back again into its original proposition.

So these brethren have come here to show you the things out of which they have come, and to reprove them; to prove back again; to convict them.

I know of no better way to convict the Masonic-Methodist and other churches which are full of this dark Wickedness, than to let the thing appear as it is. Tonight they shall be convicted out of their own mouths.

Those who are to take part in this Mock Lodge tonight will take part in it as seriously as they can. They will do it just as they used to do it in the lodges.

WE SHALL CONVICT MASONRY BY SHOWING ITS TRUE CHARACTER.

Tonight, if never before in this great city, there shall be placed before this vast audience the Truth.

Brothers, have you not said in the lodges what you intend to say tonight?

Answer—"Yes."

Dr. Dowie—Will it be an exact representation of the secret work?

Mr. Ronayne—"An exact representation."

Dr. Dowie—There will be nothing added and nothing taken from it?

Mr. Ronayne—"No, sir. It will be according to the Standard Work."

Dr. Dowie—We shall reprove, we shall convict Masonry tonight. May God send that wretched, accursed system back to hell, from whence it came, and let all the Masons and the people go free.

We are going to convict it tonight and prove that it belongs to the Devil.

Prayer was then offered by Deacon W. S. Peckham.

THE CHRISTIAN'S DUTY IN BREAKING A BAD OATH.

Dr. Dowie then delivered the following address:

This is the ninth meeting of a series in which I have been dealing, as God has given me grace, with Methodist Apostasy, especially in its connection with Freemasonry.

I am to say a few words, and they will be very few, concerning the Christian's Duty in Breaking a Bad Oath.

It is a common statement by unthinking people that any man who would break a vow can never be believed. Such a statement is most foolish.

I have known men to register a solemn vow, when they have been disappointed in a young lady's affections: "I will live and die unmarried." They break that vow (laughter), hundreds of them.

I have heard people make vows, and even confirm them by oaths, which they afterwards saw it was very proper for them to break.

The matter of breaking a vow depends upon what that vow is. If that vow is a good vow, the man is a bad man who breaks it.

If that vow is a bad vow, the man is a bad man who keeps it.

I ask this large audience for one expression of opinion: Was George Washington a good man?

Voices—"Yes."

Dr. Dowie—I will tell you something about George Washington. He was a British army officer. He had drawn his sword and sworn by the Ever Living God that he would draw that sword only in defense of King George III of England, and his successors upon the British throne; that he would draw that sword to defend the rights of Great Britain upon American soil; that he would never break that vow, and that he would hold himself guilty if he ever broke it. It was a long vow. I published it in last week's LEAVES OF HEALING. (See Volume VII, Number 4, page 106.) Did George Washington break that vow?

Voices—"Yes."

Dr. Dowie—He broke that vow because he found it was a bad vow. When he made it, he made it honestly. He thought it was a good vow. He thought that King George III was a good monarch; that Great Britain had a right to rule over America, and do what she liked upon this Continent.

The day came when he saw that liberty, life and property were all crushed beneath the feet of unbridled tyranny. Then he broke the sword and broke his vow, and drew a sword in behalf of the independence of the United Colonies, to help to make them the great nation they became, the United States of America.

Did he do right?

Voices—"Yes."

Dr. Dowie—I point out to you that it is a right thing for a man to break a bad vow.

THE VOWS MADE IN SECRET LODGES ARE BAD VOWS.

The Oaths which will be shown you tonight are tricks and lies, inconsistent with common honesty and the best interests of this country.

Young men and women, ever remember that the right to administer an oath is very properly safeguarded by the Constitution of the United States of America.

All the three great arms of government, Legislative, Executive and Judicial, must be united to give a man the power to administer an oath.

The law must be passed by Congress, and under that law the Executive may appoint, or the people may elect, a magis-

trate, or a judge; but if that magistrate or judge is to take office and have the power in his turn to administer an oath, that power must be given to him by a judge who administers an oath in accordance with law.

Is that not a right principle?

Voices—"Yes."

Dr. Dowie—Who gives this wretched fellow here the right to administer an oath? (Referring to Mr. Ronayne, in his capacity as Worshipful Master of Red Dragon Lodge Number 666, A. F. and A. M.)

Mr. Ronayne—"Nobody." (Laughter.)

Dr. Dowie—Does the law?

Voices—"No."

Dr. Dowie—Who gives him the right to inflict a penalty? Does the law?

Voices—"No."

Dr. Dowie—Apart from religion altogether, it is right to affirm the principle that no private citizen has any right to administer an oath, or to inflict a penalty.

I therefore claim that Secretism and the oaths they administer and the penalties which they assume to inflict are all in violation of civil law.

It is wicked and base for any man to assume the right to administer oaths and to inflict penalties.

This gang of Freemasons (referring to the gentlemen on the platform)—excuse me. (Laughter.) I am talking of you as you used to be. This wretched gang of Freemasons has no more right to administer an oath than a Jesse James robber gang, or any other gang.

Is that not good logic?

Voices—"Yes."

Dr. Dowie—By the Grace of God, we are in a very beautiful way to smash up this whole business. (Amen.) These brethren have taken very kindly my assailing of them. Some of them have been out of Freemasonry for many years; one for twenty years, and another for more. But I was the means in God's hands of bringing the great majority of them out of it.

IT TAKES COURAGE TO EXPOSE THESE MURDEROUS ORGANIZATIONS.

I am very glad that they have the courage of Zion men.

Did not George Washington risk his neck when he drew his sword in behalf of the liberties of America?

Voices—"Yes."

Dr. Dowie—He did, and if they had caught him, they might have hanged him as a traitor to his vows.

The Masons have threatened that all these men now upon this platform will be murdered.

I have noticed that threatened men live long, because I am one of them. (Laughter.)

The Masons are too great cowards to dare to do anything of the kind, for they can see the hangman's rope before their eyes. They are a little more careful than they used to be when they murdered Morgan.

We despise their threats. We have a right to expose their wicked secrets, which are antagonistic to the national interests, antagonistic to the home interests, and antagonistic to all the interests of the Church of God. We will fight the Devil, but we will not fight him in the darkness.

We will fight him in the light. We are not afraid. I am thankful that these men, twenty-five of them, gather around me and are not afraid to expose these secrets even at the risk of their lives. May God bless these men.

We have no unkind feeling to the Masons or the Methodists, because it has come to the point that when you say Mason, you might almost say Methodist, and when you say Methodist, you might almost say Mason, except in a few very great and good cases.

When Dr. Buckley was asked the question, he answered in the New York *Christian Advocate*, saying that Freemasonry was not in accordance with Christianity, and that those who were Freemasons were suffering from an aberration of judgment.

Aberration means a wandering away.

I present that remark of Dr. Buckley's and that definition to the members of the Masonic-Methodist Episcopal Conference.

I have no unkind feeling. I would God that every man of them were out of Masonry and all its kindred iniquity, and that they were giving attention to the Salvation and the Healing and the Holy Living of the people.

May God grant that they be delivered.

I desire to say a word or two concerning what you are about to see.

CONCERNING THE EXPOSURE ABOUT TO BE GIVEN.

Ex-Worshipful Master Ronayne was the Worshipful Master of Keystone Lodge Number 639, A. F. and A. M., in this City of Chicago. He has initiated many who are now high in office and have been in the Grand Lodge.

Others sitting around me are ex-Masons of high degree.

Here is one ex-sinner who had thirty-two degrees. There is another who was a Knight Templar and a Mystic Shriner. He was the dirtiest dog of all the lot. (Laughter). He is not that now, for he is clean and in Zion, thank God.

Now these brethren are simply going to attend, as it were, to duty.

When the General Overseer had finished his address, he retired to the officers' gallery, from which point he witnessed the strange scenes which followed and controlled the great audience with an occasional word of warning, lest the ridiculous side of the mock solemnities should cause too great laughter and thus rob the exposure of the great lesson it was intended to teach.

The mock Masonic lodge which now "opened for work" was, owing to the shape of the platform, compelled to call the south end of the platform the east end of the lodge, and the other points of the compass were similarly transposed to correspond. Otherwise it was, in all essential respects, like a regular Masonic lodge.

In the East sat the venerable Edmond Ronayne, ex-Worshipful Master of Keystone Lodge No. 639, A. F. and A. M., of Chicago, a veteran in the battle against Secretism and a true friend of Zion. He was, on this occasion, Worshipful Master of Red Dragon Lodge No. 666, A. F. and A. M., a mock lodge.

In the West sat an ex-thirty-second degree Mason, on this occasion Senior Warden of Red Dragon Lodge.

In the South, with his back to the audience, as Junior Warden of Red Dragon Lodge, sat an ex-Mason of three degrees.

At the right of the Worshipful Master sat an ex-Knight Templar, who took the arduous position of Senior Deacon and repeated its lengthy ritual with an ease which betokened his familiarity with it, having officiated in the same capacity many times before in different lodges. Indeed, all the members of Red Dragon Lodge took their parts so well that a Chicago morning paper commented upon the fact, even while stating that the affair was a "pretended exposure."

At the right of the Senior Warden was stationed the Junior Deacon, another ex-Mason.

Outside an improvised wooden door stood an ex-Master Mason, who served Red Dragon Lodge in the capacity of Tyler.

On the right and left of the Worshipful Master, respectively, sat the Treasurer and Secretary, both chairs being filled by ex-Masons.

In the center of the platform stood a wooden "altar," about three feet in height, and at three of its corners stood tall candlesticks bearing lighted candles. Upon it lay a Masonic Ritual, in place of the usual Bible, and a square and compasses.

At the right of the Worshipful Master and the Senior and Junior Wardens were short pillars, upon the tops of which lay gavels and other instruments, emblematic of "the craft." The Senior and Junior Deacons were armed with the long, slender rods of their office, surmounted with emblems of Masonry.

Many of the furnishings and instruments were purchased from a regular Masonic supply house in Chicago, and hence were of the regulation size and pattern.

THE LODGE OPENED WITH REFERENCES TO SUN-WORSHIP.

Worshipful Master Ronayne, his head adorned with the "plug" hat which is a part of the foolery of Masonic custom, with the assistance of the others, opened Red Dragon Lodge No. 666, for work in the Entered Apprentice Degree, with prayer to some unnamed "Great Architect of the Universe," the white-bibbed "brethren" responding to the Amen with a solemn "So mote it be."

In the further opening exercises of the lodge, the real sun-worshiping nature of Masonry was revealed by the glib repetitions of the various Worshipful Master and Junior and Senior Wardens to the effect that they held positions in the East, South and West, respectively, because the sun rose in the East, reached its meridian in the South and set in the West.

The Secretary was sent to the "preparation room" to collect a fee from the candidate in waiting, but, quickly returning, stated that inasmuch as the candidate was a clergyman, the fee was remitted.

After more solemn clap-trap, there were three loud raps at the wooden door.

The Senior Deacon arose and announced that there was an alarm at the door.

Being instructed by the Worshipful Master to attend the alarm, he went to the door and gave three raps. The door was then opened and the following conversation took place:

METHODIST BISHOP "A POOR, BLIND CANDIDATE."

Senior Deacon—"Who comes here?"

Junior Deacon (who was with the candidate)—"The Right-Reverend Charles H. Birdhunter, D. D., Bishop in the Masonic-Methodist Episcopal Church, who has long been in darkness, and now seeks to be brought to light, and to receive a part in the rights and benefits of this Worshipful Lodge erected to God and dedicated to the Saints John, as all brothers and fellows have done before."

Senior Deacon—"Bishop Birdhunter, is this of your own free will and accord?"

Bishop Birdhunter—"It is."

Senior Deacon—"Brother Junior Deacon, is the candidate worthy and well qualified!"

Junior Deacon—"He is."

Senior Deacon—"Is he duly and truly prepared?"

Junior Deacon—"He is."

Senior Deacon—"Is he of lawful age, and properly vouched for?"

Junior Deacon—"He is."

Senior Deacon—"Who vouches for this?"

Junior Deacon—"A brother."

Senior Deacon—"By what further rights and benefits does he expect to gain admission?"

Junior Deacon— By being a man, free born, of good report, and well recommended."

Senior Deacon—"It is well. Bishop Birdhunter, you will wait with patience until the Worshipful Master is informed of your request, and his answer returned."

The door was then closed; the Senior Deacon returned to the altar, gave one rap on the floor with his rod, made the due guard of an Entered Apprentice, and reported:

Senior Deacon—"Worshipful Master, the alarm is caused by Right-Reverend Charles H. Birdhunter, D. D., a Bishop in the Masonic-Methodist Episcopal Church, who has long been in darkness, and now seeks to be brought to light and to receive a part in the rights and benefits of this Worshipful Lodge, erected to God and dedicated to the Saints John, as all brothers and fellows have done before."

Worshipful Master—"Brother Senior Deacon, is this of his own free will and accord?"

Senior Deacon—"It is."

Worshipful Master—"Is the candidate worthy and well qualified, duly and truly prepared?"

Senior Deacon—"He is."

Worshipful Master—"Is he of lawful age, and properly vouched for?"

Senior Deacon—"He is."

Worshipful Master—"Who vouches for this?"

Senior Deacon—"A brother."

Worshipful Master—"By what further rights and benefits does he expect to gain admission?"

Senior Deacon—"By being a man, free born, of good report, and well recommended."

Worshipful Master—"It is well. Since he comes endowed with all these necessary qualifications, it is my order that he enter this lodge in the Name of the Lord, and be received in due form."

METHODIST BISHOP STANDS NEARLY NAKED IN THE LODGE ROOM.

The door was then thrown open and Elder H. D. Brasefield, "made up" to represent "Bishop Birdhunter," was conducted into the lodge by the Junior Deacon.

As he stepped out into the light of the lodge-room, there was a murmur of mingled horror and disgust at the diabolical system which he was aiding to expose, and sympathy with him that he was obliged to undergo such indignities in order to expose it.

He was stripped to his undervest and a pair of light trousers. The sleeve on his left arm was rolled to his shoulder, his left breast was bare, his left foot was bare, and the left leg of his trousers was rolled up above the knee. Over his eyes was tied a hoodwink and around his neck was tied a blue rope, called a cable-tow.

There he stood, an impersonation of a Methodist Bishop, a living rebuke, in the eyes of thousands, to a million American citizens, many of them professed followers of Christ, some of them claiming to be His ministers, who have thus degraded their manhood.

The ritual of these mock Baal-worshippers then went on.

The Senior Deacon received the candidate on the point of compasses, pressed to his naked left breast, and addressed him as follows:

Senior Deacon—"Bishop Birdhunter, on your first admission into a Lodge of Masons, I receive you on the point of a sharp instrument pressing your naked left breast (here he pressed the point of the compasses against the left breast of the candidate), which is to teach you that, as this is an instrument of torture to your flesh, so should the recollection of it be to your conscience, should you ever presume to reveal any of the secrets of Freemasonry unlawfully."

The Senior Deacon then passed the compasses to the Steward and taking the candidate by the right arm, conducted him a little further inward, and towards the center of the lodge, where he was halted. The Junior Deacon, in the meantime, retired to his proper place, and the Stewards marched behind the candidate. The Senior Deacon then addressed the latter as follows:

Bishop Birdhunter, as no man should ever enter upon any great or important undertaking without first imploring the blessing of Deity, you will therefore kneel where you now stand, and attend prayer."

METHODIST BISHOP KNEELS WHILE A HEATHEN PRAYER IS SAID.

Then the candidate, representing a minister and a Bishop in a so-called Church of Christ, knelt as if in prayer, and the members of the lodge arose, while the Worshipful Master addressed an alleged prayer to the "Almighty Father of the Universe." This heathen prayer was not offered in the Name of Jesus, as Jesus directed His disciples to pray after His ascension.

The Worshipful Master then replaced his hat, which he had removed, and approaching the candidate said:

Worshipful Master—"Bishop Birdhunter, in whom do you put your trust?"

Candidate—"In God."

Worshipful Master—"Give me your right hand. Your trust being in God, your faith is well founded. Arise! follow your conductor, and fear no danger." (Helps the candidate to his feet.)

The Master then retired to his seat in the East, gave one rap, and the members of the lodge took their seats.

The Senior Deacon then took the "Bishop" by the arm and conducted him slowly around the lodge-room. As they passed the Master and Wardens, these officers each gave one loud rap with his gavel.

Finally they stopped before the Junior Warden and the Senior Deacon gave one loud rap on the floor with his rod. The Junior Warden arose to his feet and "examined" the "Bishop" with the same questions which were propounded to him when he knocked at the door of the lodge. He then directed the Senior Deacon to take him to the Senior Warden

for further "examination." The Senior Warden, having similarly examined the candidate, passed him on to the Worshipful Master, who concluded the examination, and then said:

METHODIST BISHOP TAUGHT HOW TO APPROACH THE ALTAR OF BAAL.

Worshipful Master—"It is well. Since he comes endowed with all these necessary qualifications, it is my order that you reconduct the Bishop to the Senior Warden in the West, who will teach him to approach the East by one upright, regular step, his feet forming the angle of an oblong square, his body erect, at the altar, before the Worshipful Master."

The candidate was reconducted to the Senior Warden, and halted about five feet from that officer's station, where the following ceremony occurred:

Senior Deacon—"Brother Senior Warden, it is the order of the Worshipful Master that you teach the Bishop to approach the East by one upright, regular step, his feet forming the angle of an oblong square, his body erect, at the altar, before the Worshipful Master."

Senior Warden—"Brother Senior Deacon, you will face the candidate to the East. (The candidate was faced about.) Bishop Birdhunter, you will now take one step with your left foot, bringing the heel of the right to the hollow of the left, forming the angle of an oblong square. (The Senior Deacon placed his feet as required.) Stand erect.—In order, Worshipful."

The Master then arose to his feet, and addressed the candidate with the following lie:

Worshipful Master—"Bishop Birdhunter, you are now standing before the altar of Masonry for the first time; but before proceeding further it becomes my duty, as Master of this lodge, to inform you that it will be necessary that you take upon yourself a solemn oath or obligation pertaining to this degree. But I can assure you, upon the honor of a man and a Mason, that in this obligation there is nothing that will conflict with any duty you owe to God, your country, your neighbor, your family, or yourself. In your advancement thus far, you have repeatedly assured us, it was of your own free will and accord. If you are still of the same mind, you will advance to our altar. (He was led to the altar by the guide, the Senior Deacon.) Kneel on your naked left knee, your right (knee) forming a square, your left hand supporting the Holy Bible, Square and Compasses, your right resting thereon (the Senior Deacon placed the candidate in these different positions), in which due form you will say 'I'—repeat your name in full—and say after me."

Kneeling thus, half-naked, at the altar of Baal, "Bishop Birdhunter" repeated after the Worshipful Master the words of the following horrible oath:

METHODIST BISHOP TAKES AN ILLEGAL OATH.

"I, Bishop Birdhunter, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge, erected to him and dedicated to the Holy Saints John, do hereby and hereon (here the Master placed his right hand on that of the candidate) most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Ancient Freemasonry, which have been heretofore, may at this time, or shall at any future period, be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or within a regularly constituted Lodge of Masons, and neither unto him nor them, until by strict

trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

"I furthermore promise and swear that I will not write, print, paint, stamp, stain, cut, carve, mark nor engrave them, or cause the same to be done, upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to any person under the canopy of heaven, and the secrets of Freemasonry thereby be unlawfully obtained through my unworthiness.

"To all this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to keep and perform the same, without any equivocation, mental reservation or secret evasion of mind whatever, binding myself under a no less penalty than that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or wilfully violate this my solemn oath or obligation as an Entered Apprentice Mason. So help me God, and keep me steadfast in the due performance of the same.

"Bishop Birdhunter, in token of your sincerity, you will detach your hands and kiss the Bible."

The Deacon removed the candidate's hands from the book and he kissed it.

Worshipful Master—"Brother Senior Deacon, you will now release the brother from the cable-tow, as he is bound to us by an obligation,—a tie stronger than human hands can impose."

The Senior Deacon removed the rope from around the candidate's neck and threw it aside. The Master resumed his hat, stepped back a few paces, and asked the candidate:

BLASPHEMOUS TRAVESTY ON GOD'S WORD.

Worshipful Master—"Bishop Birdhunter, in your present condition, what do you most desire?"

Candidate (prompted by Senior Deacon)—"Light."

Worshipful Master—"Brother Senior Deacon and brethren, you will assist me in bringing the brother from darkness to light."

Then followed a blasphemous ceremony in which the Worshipful Master spoke the words of God, "Let there be Light," and the hoodwink was removed from the "Bishop's" eyes.

The Worshipful Master then explained that the Bible, Square and Compasses were the "three great lights in Masonry," and that the three candles, the three lesser lights, represented the sun, the moon, and the Master of the lodge, thus again making veiled allusion to the real religion of Freemasonry: sun-worship.

The Worshipful Master then taught the candidate the step, due guard and sign of an Entered Apprentice.

The Entered Apprentice grip and word were then given the candidate, with much solemn mummary, the word being *Boaz*.

The candidate was then led to the Junior and Senior Wardens, respectively, whom he saluted with the Entered Apprentice "due guard and sign."

These officers, in answer to the Worshipful Master's questions, reported that these signs were correctly made, and the Worshipful Master then said:

METHODIST BISHOP GIVEN A MASONIC APRON AS A BADGE OF INNOCENCE.

Worshipful Master—"Bishop Birdhunter, I have now the pleasure of presenting you with a lambskin, or white leather apron. It is the emblem of innocence and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other order that could be conferred upon you at this, or any future period, by king, prince, potentate or any other person, except he be a Mason; and it is to be hoped you will ever wear it with equal pleasure to yourself and honor to the fraternity. You will carry it to the Senior Warden in the West, who will teach you how to wear it as an Entered Apprentice Mason."

The Senior Deacon then conducted the candidate to the Senior Warden, and after giving one rap with his rod, said:

Senior Deacon—"Brother Senior Warden, it is the order of the Worshipful Master that you teach the Bishop how to wear his apron as an Entered Apprentice Mason."

The Senior Warden then took the apron from the Bishop and went through the foolery of "teaching him how to wear his apron," that is, with the bib turned up.

This done, "Bishop Birdhunter" was again brought before the Worshipful Master and asked to contribute "something of a metallic kind." As everything metallic had been removed in the preparation room, he was, of course, unable to comply. The Worshipful Master then said:

Worshipful Master—"Bishop Birdhunter, you are helpless indeed. But, this has not been done to trifle with your feelings, but to teach you that should you ever meet a friend, and more especially a brother Mason, in like destitute circumstances, you will cheerfully contribute to his relief, so far as his necessities may require and your ability permit, without material injury to yourself. You will now be reconducted to the place from whence you came, and be there invested with what you have been divested of, and return to the lodge for further instruction."

The "Bishop" was accordingly conducted to the preparation room.

The second and third sections of the Entered Apprentice and all of the Fellow Craft degrees were omitted by the Red Dragon Lodge, and the brethren proceeded at once to the work of the Master's degree.

The lodge was opened and the preliminary work carried out in somewhat the same manner as in the Entered Apprentice degree, the details of the ritual being slightly different.

Then there was an alarm at the door, which the Senior Deacon attended, and the following dialogue took place:

METHODIST BISHOP DESIRES FURTHER "LIGHT" IN MASONRY.

Senior Deacon—"Who comes here?"

Junior Deacon—"The Right-Reverend Brother Charles H. Birdhunter, D. D., Bishop in the Masonic-Methodist Episcopal Church, who has been regularly initiated as an Entered Apprentice, passed to the degree of

Fellow Craft, and now seeks further light in Masonry by being raised to the sublime degree of Master Mason."

Senior Deacon (looking at candidate)—"Brother Bishop Birdhunter, is this of your own free will and accord?"

Candidate—"It is."

Senior Deacon—"Brother Junior Deacon, is the candidate worthy and well qualified?"

Junior Deacon—"He is."

Senior Deacon—"Is he duly and truly prepared?"

Junior Deacon—"He is."

Senior Deacon—"Has he made a suitable proficiency in the preceding degrees?"

Junior Deacon—"He has."

Senior Deacon—"Who vouches for this?"

Junior Deacon—"A brother."

Senior Deacon—"By what further right or benefit does he expect to gain admission?"

Junior Deacon—"By the benefit of the pass."

Senior Deacon—"Has he the pass?"

Junior Deacon—"He has it not, but I have it for him."

Senior Deacon—"Give me the pass."

The pass, "Tubal-Cain," was given, the Senior Deacon made his report as before, and at the order of the Worshipful Master the candidate entered the lodge.

METHODIST BISHOP FURTHER HUMILIATED BY NAKEDNESS.

This time he appeared in an even more shameful condition than before, having his breasts, arms and legs entirely naked. Had he appeared as prescribed by the Masonic Ritual, with the cable-tow three times around his naked body, his knees and feet bare, it would have been too shameful for an audience to witness.

The two points of the compasses were pressed to his two naked breasts and a mass of hypocritical cant concerning Friendship, Morality and Brotherly Love was repeated to him.

He was then led around the lodge three times by the Senior Deacon, the Junior and Senior Wardens and Worshipful Master giving each one rap as he passed on the first circuit, two on the second and three on the third.

He was then "examined" by the Junior and Senior Wardens and the Worshipful Master, with the same questions as at the door.

He was then taught by the Senior Warden, "how to approach the East by three upright, regular steps, his feet forming the angle of a square, his body erect, before the Worshipful Master in the East."

The Worshipful Master then told him the following diabolical lie:

Worshipful Master (addressing candidate)—"Bishop Birdhunter, you are now at the altar of Masonry for the third time; but before proceeding further, it becomes my duty, as Master of this lodge, to inform you that it will be necessary that you take upon yourself a solemn oath or obligation pertaining to this degree. It is one similar in character to those which you

have taken in the preceding degrees; but I assure you, upon the honor of a man and a Mason, that in this obligation there is nothing that will conflict with any duty you owe to God, your country, your neighbor, your family, or yourself. In your advancement thus far you have repeatedly assured us it was of your own free will and accord; if you are still of the same mind, you will advance to the altar. Kneel on your naked knees, both hands resting on the Holy Bible, Square and Compasses."

THE WICKED OATH OF A MASTER MASON.

When the "Bishop" had thus again knelt before the Worshipful Master, at the altar of Baal, he was directed to repeat the following wicked, illegal and unchristian oath, with its horrible penalty:

"I, Charles H. Birdhunter, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge, erected to him and dedicated to the Holy Saints John, do hereby and hereon (the Master at these words places his right hand upon those of the candidate) most solemnly and sincerely promise and swear:

"That I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the Master Mason's degree to any person or persons whomsoever, except it be to a true and lawful brother Master Mason, or within a regularly constituted lodge of Master Masons, and neither unto him nor them until, by strict trial, due examination or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

"I furthermore promise and swear, that I will conform to, and abide by, all the laws, rules and regulations of the Master Mason's degree, and of the lodge of which I shall hereafter become a member, and that I will ever maintain and support the constitution, laws and edicts of the Grand Lodge under which the same shall be holden, so far as the same shall come to my knowledge.

"Furthermore, that I will answer and obey all due signs and summonses sent to me from a lodge of Master Masons, or given to me by a brother of this degree, if within the length of my cable-tow.

"Furthermore, that I will keep the secrets of a worthy brother Master Mason as inviolable as my own, when communicated to and received by me as such, murder and treason excepted.

"Furthermore, that I will aid and assist all worthy distressed brother Master Masons, their widows and orphans, so far as their necessities may require and my ability permit without material injury to myself.

"Furthermore, that I will not sit in a lodge of clandestine Masons, nor converse upon the secrets of Freemasonry with a clandestine Mason, nor with one who is under the sentence of suspension or expulsion, to my knowledge, while under such sentence.

"Furthermore, that I will not assist in, or be present at, the initiating, passing or raising of a woman, an old man in his dotage, a young man under age, an atheist, a madman, nor a fool.

"Furthermore, that I will not cheat, wrong or defraud a lodge of Master Masons, nor a brother of this degree, nor supplant him in any of his laudable undertakings, but will give him due and timely notice, that he may ward off approaching danger.

"Furthermore, that I will not knowingly strike a brother Master Mason, nor otherwise do him personal violence in anger, except it be in the necessary defense of my person, family or property.

"Furthermore, that I will not have illicit carnal intercourse with a Master Mason's wife, mother, sister or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it.

"Furthermore, that I will not give the Grand Hailing Sign or Sign of Distress of a Master Mason except in real distress, in cases of the most

imminent danger, within a regularly constituted lodge of Master Masons, or in a secure place for Masonic instruction; and should I see the sign given or hear the words accompanying it, I will immediately repair to the relief of the person so giving it, should there be a greater probability of saving his life than of losing my own.

"Furthermore, that I will not give the Grand Masonic word in any other manner or form than that in which I shall hereafter receive it, and then only in low breath.

"To all of this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven, that no more trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly or wilfully violate this my solemn obligation as a Master Mason. So help me God, and keep me steadfast in the due performance of the same."

The "Bishop" then kissed the book and the cable-tow was removed.

The Worshipful Master stepped back and the rods of the Senior and Junior Deacons were crossed over his head. He then repeated again the words, "Let there be Light," and the hoodwink was removed.

The Worshipful Master then illustrated to the "Bishop" the Master's step, due guard and sign, grip and word, *Tubal-Cain*.

Then the candidate made these various signs before the Junior and Senior Wardens, and was afterward "taught how to wear his apron as a Master Mason," by the Senior Warden.

The brief lecture on the working tools of a Master Mason was omitted, and after saluting before the altar, the "Bishop" was allowed to retire to the preparation room and resume his clothes.

When he had again entered the lodge the Junior Warden's jewel, a small plumb, was hung about his neck by a blue ribbon and he took his seat among the "brethren."

The usual closing ceremonies of a Master's Lodge were then performed up to the moment of closing, when the Worshipful Master said:

THE BEGINNING OF THE "SECOND SECTION" OF THE MASTER'S DEGREE.

"By the way, is the Right Reverend Brother Charles H. Birdhunter, D. D., Bishop in the Masonic-Methodist Episcopal Church, present?"

Bishop Birdhunter—"Here."

Worshipful Master—"Bishop Birdhunter, you will please approach the East."

The candidate approached the East and stood in front of the Master's chair.

Worshipful Master—"Bishop Birdhunter, you now no doubt consider yourself a Master Mason, and as such entitled to all the rights and privileges of a Master Mason?"

Bishop Birdhunter—"Yes, sir."

Worshipful Master—"I presume you do, from the jewel you wear (alluding to the small plumb hanging from his neck). But, my brother, it becomes my duty to inform you that you are not yet a Master Mason, and it is doubtful whether you ever will be. You have yet a rough and rugged road to travel, beset with ruffians and it may be with murderers, and should you lose your life in the conflict yours will not be the first. But remember in whom you put your trust, 'he that endureth to the end shall be saved.' On a former occasion you had some one to pray for you, but now you must pray for yourself. You will therefore suffer yourself again to be hoodwinked; kneel where you now stand, and pray, either mentally or orally as you choose; when done, say 'Amen' aloud; arise and make your progress."

The Senior Deacon adjusted the hoodwink over the eyes of the astonished "Bishop" and then, surrounded by these brothers who had been leading him into the light of Masonic regeneration, this representative of the Church of God knelt, with no one to pray for him but himself, directed to pray for Divine protection from these "ruffians and murderers" whom he was about to meet, who were in reality his "brothers."

BISHOP BIRDHUNTER ATTACKED BY A "RUFFIAN."

When he had said Amen, he was conducted rapidly around the lodge by the Senior Deacon. At the Junior Warden's station the first ruffian, representing Jubela, seized him roughly, shook him and said:

Jubela—"Grand Master Hiram, I am glad to meet you thus alone: this is an opportunity I have long sought. You know you promised us when the temple was completed that we should receive the secrets of a Master Mason, or Master's word, whereby we might travel in foreign countries, work and receive Master's wages: behold the temple is well-nigh completed and we have not obtained that for which we so long sought. I therefore demand of you the secrets of a Master Mason."

The following conversation then took place between the Senior Deacon, speaking for the candidate, and Jubela:

Senior Deacon (for candidate)—"My brother, this is an unusual way of asking for the secrets of a Master Mason, neither is it the proper time nor place. You keep your promise and I will keep mine. Wait until the temple is completed, when if found worthy you will doubtless receive them, otherwise you cannot."

Jubela (shaking candidate rather roughly)—"Talk not to me of time nor place; at first I did not doubt your veracity, but now I do. Give me the secrets of a Master Mason, or I'll take your life."

Senior Deacon—"I shall not, neither can they be given until the temple is completed, and then only in the presence of three: Solomon, King of Israel; Hiram, King of Tyre; and myself."

Jubela (shaking and pushing candidate about still more violently)—"Grand Master Hiram, I'll have no more of your parley; give me the secrets of a Master Mason or the Master's word or I'll take your life in an instant."

Senior Deacon—"I will not."

Jubela (to candidate)—"Then die."

Jubela then drew a gauge across the "Bishop's" throat and he passed on.

At the Senior Warden's station he was seized still more roughly by the second ruffian, representing Jubelo, and the following conversation took place:

Jubelo (shaking candidate with some violence)—“Grand Master Hiram, give me the secrets of a Master Mason.”

Senior Deacon (for candidate)—“I cannot.”

Jubelo (still more angrily)—“Give me the secrets of a Master Mason or the Master’s word, or I’ll take your life.”

Senior Deacon—“I shall not.”

Jubelo (shaking candidate with greater violence)—“Grand Master Hiram, give me the secrets of a Master Mason or the Master’s word, or I’ll take your life in an instant.”

Senior Deacon—“I will not.”

Jubelo (to candidate)—“Then die.”

Jubelo struck poor Hiram in the chest with a square and he proceeded to the East, where he was seized by the third ruffian, representing Jubelum. Six of the “brethren” held a canvas sheet behind him and the following conversation took place:

THE “MURDER” OF HIRAM ABIFF.

Jubelum (shaking candidate with more violence than did any of the others)—“Grand Master Hiram, give me the secrets of a Master Mason.”

Senior Deacon (for candidate)—“I cannot.”

Jubelum—“Jubela and Jubelo you have evaded, but me you cannot escape. My name is Jubelum. What I purpose that I perform. Give me the secrets of a Master Mason or the Master’s word, or I’ll take your life.”

Senior Deacon—“I shall not.”

Jubelum (taking setting maul and touching candidate’s forehead with the short wooden handle)—“In my hand I hold an instrument of death, with which, if you do not give me the secrets of a Master Mason or the Master’s word, I’ll take your life in an instant.”

Senior Deacon—“I will not.”

Jubelum (to candidate)—“Then die.”

Then followed the “murder” of Hiram Abiff, Jubelum striking him in the head with the padded “setting-maul,” and at the same time giving him a strong push which sent him backwards into the canvas sheet.

There lay the Masonic-Methodist Bishop, playing “dead,” like a small boy in his games with his playmates!

The great audience looked with disgust upon the silly play which a million men nightly enact with as much gravity as if it were really a most important piece of business.

Then followed the alarm of the three ruffians at the fatal consequence of their action, their hastily made plans for the disposal of the body and their temporary burial of it under the rubbish of the unfinished temple (lodge-room chairs).

Jubelum remained to watch the body while Jubela and Jubelo went to dig a “grave.”

This was done in pantomime with pick and shovel, near the Senior Warden’s station.

While they were digging, the Worshipful Master gave twelve strokes, very slowly, upon a bell before him.

"BURIAL" OF HIRAM ABIFF.

At the stroke of twelve, which they called "low twelve," Jubela and Jubelo again approached and the following conversation took place:

Jubelum—"Is that you, Jubela?"

Jubela—"Yes."

Jubelum—"Is that you, Jubelo?"

Jubelo—"Yes."

Both together—"Is that you, Jubelum?"

Jubelum—"Yes; low twelve and not yet discovered. Now what shall we do with the body?"

Jubela—"Let us convey it a westerly course from the temple to the brow of a hill west of Mount Moriah where we have been and dug a grave due East and West, six feet perpendicular, and there bury it."

Altogether—"Agreed."

The canvas and the body were then lifted to the shoulders of the three ruffians and borne slowly to the place where the "grave" was dug. There they were "buried" and an "acacia tree" (Senior Warden's column) was planted at the head of the grave to conceal it and mark the spot.

The ruffians then passed out to the preparation room. They soon reentered and saluted one who represented a sea-captain, with whom they held a conversation, asking him to take them with him to Ethiopia. He said that he would, but asked them whether they had King Solomon's pass.

They said they had not, but had plenty of money. This he refused, and they returned to the body.

After discussing plans for escape, they decided to secrete themselves in the mountains, and left the lodge-room.

KING SOLOMON'S CONSTERNATION AT THE ABSENCE OF HIRAM ABIFF.

Then there was a moment's confusion in the lodge-room, and the Worshipful Master, impersonating King Solomon, called the brethren to order and the following questions and answers were given:

Worshipful Master (as King Solomon)—"Brother Grand Senior Warden, what is the cause of this confusion, why are not the craft pursuing their labors?"

Senior Warden (rising and making due guard of Fellow Craft)—"Most Excellent King Solomon, there are no designs upon the trestle board."

Worshipful Master (in astonishment)—"No designs upon the trestle board? Where is our Grand Master Hiram Abiff?"

Senior Warden (making due guard)—"Most Excellent King Solomon, he has not been seen since high twelve yesterday."

Worshipful Master (in greater astonishment)—"Not been seen since high twelve yesterday! Then I fear he is indisposed. Let strict search and due inquiry be made in and about the several apartments of the temple and see if he cannot be found."

Senior Warden (making due guard)—“ Most Excellent King Solomon, strict search and due inquiry have already been made and our Grand Master Hiram Abiff can nowhere be found.”

Worshipful Master (sorrowfully)—“ Then I fear some fatal accident has befallen him. (Turning to Secretary) Brother Grand Secretary, you will cause the several rolls of the workmen to be called to see if any are missing.”

The Master retired to his seat.

The Secretary then called a roll of Jewish names, the brethren answering “ Here!” in all cases except when the names Jubela, Jubelo and Jubelum were called.

The Secretary returned and reported that these three were absent.

TWELVE FELLOW CRAFTS CONFESS PREMEDITATED GUILT.

Then three Fellow Crafts entered, wearing their aprons and having on their hands white gloves, as tokens of innocence.

They approached King Solomon and stated that they were twelve out of fifteen Fellow Crafts who had determined to extort from Hiram Abiff the Grand Master's secrets or kill him.

They said that they twelve had recanted, but feared that the other three had persisted in their murderous design. They acknowledged their premeditated guilt and most humbly implored his pardon.

King Solomon directed them to divide into four parties and search the four points of the compass for the ruffians.

The three Fellow Crafts then retired to the preparation room, but quickly returned, and meeting one who represented the wayfaring man, asked him if he had seen any strangers pass that way.

He replied that he had, and described the three who looked like workmen from the Temple of Jerusalem, saying that they had desired passage into Ethiopia, but not having King Solomon's pass had turned back into the country.

The three Fellow Crafts, believing that these three must have been the ruffians who slew Grand Master Hiram, reported the matter to King Solomon. He sent them out on a still further search.

While on this search, one of the Fellow Crafts, becoming weary, reclined to rest near the head of the “dead” Bishop's grave.

Upon attempting to arise he seized the “play” acacia tree and tore it up by the roots. This seeming to him a suspicious circumstance, he called back his companions, who were continuing their mock search, and the new-made “grave” was discovered.

Just then, in a wailing tone, the voice of Jubela was heard coming from the cleft of a rock near by (the preparation room):

JUBELA, JUBELO AND JUBELUM BEWAIL THEIR GUILT AND ARE CAPTURED.

Jubela—"Oh, that my throat had been cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, ere I had consented to the death of so great a man as our Grand Master Hiram Abiff!"

The Fellow Crafts excitedly agreed that the owner of the voice must be Jubela.

Then Jubelo uttered his wail:

Jubelo—"Oh, that my left breast had been torn open, my heart plucked out and given as a prey to the beasts of the field and the fowls of the air, ere I had been accessory to the death of so good a man as our Grand Master Hiram Abiff!"

The Fellow Crafts having identified Jubelo's voice, Jubelum was heard:

Jubelum—"Oh, that my body had been severed in twain, my bowels taken from thence and burned to ashes and the ashes scattered to the four winds of heaven, so that no more trace or remembrance might be had of so vile and perjured a wretch as I, ere I had caused the death of so great and so good a man as our Grand Master Hiram Abiff! Ah! Jubela and Jubelo, it is I who am more guilty than you both; it was I who struck the fatal blow, it was I who killed him."

The Fellow Crafts then argued that, although these ruffians were desperate men, they (the Fellow Crafts) had truth and justice on their side, and hence they rushed in and seized the murderers.

PRETENDED "EXECUTION" OF THE MURDERERS.

Amidst the laughter of the audience, they dragged them before King Solomon and reported what they had heard them say. Solomon secured from each trembling culprit an admission of his guilt and sent them out to execution. They were dragged out by the three Fellow Crafts, who were supposed to execute each of them with the horrible mutilations he had mentioned in his confession.

The pretended execution was quickly over and the three Fellow Crafts reported the fact to King Solomon.

They were then sent to find the body of the murdered Grand Master, "His Majesty" directing them to "observe whether the Master's word, or a key to it, or anything appertaining to the Master's degree, be found on or about the body."

The three Fellow Crafts then found the "grave" by hunting up the supposed "acacia tree," and proceeded to "dig down to see what they could find." This process consisted in rolling back the canvas, which had all this time been wrapped about

the body of the "Bishop." This done, they arose and, spreading their hands over the body, turned their heads to the right, as if "smelling the stinking bones of Hiram Abiff," and exclaimed:

"This is indeed the body of our Grand Master Hiram Abiff."

Then they conversed as follows:

Fellow Craft No. 1—"What was it that King Solomon ordered us to do?"

Fellow Craft No. 2—"To observe whether the Master's word or a key to it or anything appertaining to the Master's degree be on or about the body."

Fellow Craft No. 3—"What do we know of the Master's word or a key to it? We're only Fellow Crafts."

Fellow Craft No. 1—"True, but we must obey orders."

Fellow Craft No. 2—"Well, let us examine and see what we can find."

After searching about the body the Fellow Crafts found the jewel suspended from its neck and decided to convey it to King Solomon, saying nothing about the word, key, etc., unless questioned. When they reported to the king that they had found the body, he asked them about the Master's word, etc., but they replied that they were only Fellow Crafts and knew nothing of these things. One of the Fellow Crafts then handed the king the jewel, upon which he exclaimed:

KING SOLOMON GOES TO "RAISE" THE DEAD HIRAM ABIFF.

Worshipful Master (receiving the plumb)—"This is indeed the jewel of our Grand Master Hiram Abiff. There can be no longer doubt of his untimely end. You Fellow Crafts will now form a solemn procession and go and assist me in raising the body; and my worthy companion of Tyre (addressing the Senior Warden, as Hiram, King of Tyre), since the Master's word is now lost I propose that the first sign made upon arriving at the grave and the first word spoken after the body shall be raised shall be adopted as the sign and word for the regulation of all Master lodges until future generations shall find out the right."

The Worshipful Master then gave three raps, which called the "brethren" to their feet, and they gathered in a circle about the prostrate "Bishop." As they did so, the Senior Warden slipped the hoodwink from his eyes in order that he might see the rest of the performance.

The Worshipful Master and all the "brethren" then spread their hands over the body, making the "due guard" of a Master Mason. They then raised their arms to a vertical position, brought them down until the elbows formed a right angle, then down to the sides. This motion is the grand hailing sign, or sign of distress, of a Master Mason.

The mock Masons then marched three times around the "dead" body, singing the following dirge to the tune of Pleyel's Hymn:

"Solemn strikes the funeral chime,
Notes of our departing time,
As we journey here below
Through a pilgrimage of woe."

"Mortals now indulge a tear,
For mortality is here.
See how wide her trophies wave
O'er the slumbers of the grave.

"Here another guest we bring;
Seraphs of celestial wing,
To our funeral altar come,
Waft our friend and brother home."

THE SHAMEFUL AND BLASPHEMOUS "RAISING" OF HIRAM ABIFF.

The procession stopped with the Worshipful Master at the head of the "grave." At the direction of the Worshipful Master (King Solomon), the Junior Warden, in the capacity of an Entered Apprentice, attempted to "raise" the "Bishop" by the Entered Apprentice grip. His hand slipped from that of "Hiram" and he reported to the king that "owing to the high state of putrefaction, the body having been already dead fifteen days," the skin slipped from the flesh and the body could not be so raised.

The grand hailing sign and these words accompanying it were uttered:

"O Lord, my God, is there no help for the widow's son?"

The Senior Warden, representing Hiram, King of Tyre, then attempted, with the Fellow Craft's grip, to raise the Grand Master Hiram. His hand also slipped off and he reported to Solomon that "owing to reasons already assigned, the flesh cleaves from the bone and the body cannot be so raised."

The sign of distress was again given, this time with the exclamation, "Oh Lord, my God, I fear the Master's Word is forever lost!"

King Solomon then addressed King Hiram of Tyre, saying, "My worthy companion of Tyre, what shall we do?"

The Senior Warden, representing King Hiram, answered, "Let us pray."

MASONS MAKE A MOCK OF PRAYER.

A blasphemous and horrible mockery of prayer was then represented, the "brethren" all kneeling about an alleged open grave, containing the stinking body of the mythical Hiram Abiff, the son of the widow of Tyre, the Worshipful Master reading the so-called prayer.

After the alleged prayer, they all arose and the Worshipful Master (King Solomon) said:

Worshipful Master—"I now command the most perfect silence. And my worthy companion of Tyre (to Senior Warden), with your assistance I will now take the body by the strong grip of a Master Mason, or 'lion's paw,' and raise it upon the 'five points of fellowship.'"

The Master then stepped forward, and taking the candidate by the right hand—grasping it firmly—pressed the tops of his fingers very strongly against the joint of the candidate's wrist

where it unites with the hand, the candidate pressing his fingers against the corresponding part of the Master's hand and the space between the thumb and first finger of each being interlocked. (This is a very firm grip and is called the "strong grip of a Master Mason," or "lion's paw.") The Master also with his left hand laid hold of the candidate's right arm near the shoulder, while the Senior Warden took him by the left arm, and then both Master and Senior Warden, exerting considerable force, lifted him to his feet, on "the five points of fellowship."

This was done by the Master still retaining his grasp of the candidate's right hand, and placing the inside of his right foot against the inside of the right foot of the candidate, the toe of the one being towards the heel of the other, his right knee against the candidate's right knee, the right breast of the one close against the right breast of the other, the Master's left hand against the candidate's back and the candidate's left hand against the Master's back, also the Master's right cheek against the right cheek of the candidate, or the mouth of the one to the ear of the other.

Thus, in the close embrace of the Worshipful Master, who might have been an unclean villain, and is such in many lodges, the newly-made brother, Right Reverend Charles H. Bird-hunter, D. D., had spoken into his ear the grand Masonic word, "MAH-HAH-BONE!"

THE GREAT AUDIENCE CRIES "SHAME!"

The bogus "resurrection" having thus been accomplished, the audience sat horror-stricken at the awful blasphemy of it. The General Overseer spoke a few ringing words upon this travesty upon our Lord Jesus Christ. Then he said, "Shame! Shame!" In an instant the reply came back from the great audience in a perfect roar of indignation, "SHAME!"

This closed the degree work of Red Dragon Lodge No. 666, the third section being omitted.

The General Overseer then said:

There are said to be a million Masons in America who go through that shocking, shameful lie of the death and resurrection of Hiram Abiff. That is all there is in the first three degrees of Masonry, usually called the Blue Lodge. There is no Jesus Christ in it.

There are more than a hundred other Secret Orders in America which number no less than 7,000,000 members. There are over 8,000,000 altogether.

The churches have lost their power. Lodge-rooms have taken the place of the Church of God.

Now you are going to see that which is a good deal more interesting and ludicrous, but which covers in a large degree 7,000,000 members of Secret Societies.

The work of the second section of the Golden Rule degree in Odd Fellowship, varied with some work from other Secret Orders, was then given.

RIDICULOUS WORK OF THE "GOLDEN RULE DEGREE" OF ODD FELLOWSHIP EXPOSED.

With the exception of a few chairs along the east wall, the lodge-room was cleared of furniture. Clothed in flowing robes, highly colored, and bearing a shepherd's crook, the Chief Patriarch stood at first on the platform alone, beating time on the floor with his rod.

Marching in time to the resounding thumps of that rod, the Odd Fellows and others marched upon the platform disguised as Jews, Mohammedans, Hindus, Chinese, Indians and negroes, each with the characteristic weapon of his race.

At the direction of the Chief Patriarch, another ex-Odd Fellow, fantastically robed to represent the Senior Warden of the Camp, brought in the candidate. This candidate was divested of all clothing except his shirt, trousers and shoes, and his eyes were hoodwinked.

When he reached the center of the lodge, the hoodwink was removed and he beheld the strangely-robed "patriarchs" facing him.

The Senior then explained to him the various races and religions represented by these characters, the representatives of each race bowing to the patriarch as they were mentioned. The candidate was then roughly treated by the bogus Mohammedans for being a Christian. A little work from another order was here introduced, and the "patriarch" was forced to pass through an arch, made by the joined hands of his brethren, who pressed him to the floor as he made his progress, crawling upon his hands and knees.

THE CANDIDATE BOUND BY A CHAIN.

At the end of the arch he was bound about the body with a chain by the Mohammedans.

All this was accompanied with a great deal of noisy shouting and "horse play." Suddenly the Chief Patriarch called the lodge to order and demanded to know the trouble. The Senior Warden informed him that the Mohammedans had bound the "patriarch," and the Chief Patriarch ordered all concerned to be brought before him.

The "patriarch" was again hoodwinked, and as he stood bound before the Chief Patriarch, the various characters seated themselves on either side of that officer in attitudes of peace and brotherly love. The hoodwink was then removed and the Chief Patriarch gave a lecture, the chief point in which was that under the "Golden Rule" Christian and Jew, Moham-

median and Pagan met on terms of equality. The General Overseer pointed out, at this juncture, that Odd Fellowship dragged Christ down to the level of the filthy, bestial gods of the vilest pagans.

THE "DAY MARE OF THE DESERT" EXHIBITED.

The "patriarch" was again hoodwinked and informed that a steed was about to be brought to carry him on a perilous journey. An ex-Odd Fellow, robed fantastically, then brought in the now famous "Day Mare of the Desert," which is used in the "rough work" of various orders. The candidate was roughly seized, passed from hand to hand over the heads of the "brethren," and finally placed upon this absurd "steed." A paper cap marked I. O. O. F., which the General Overseer explained stood for 100 Fools, was placed upon his head, and in his hand was placed a stuffed club, which he was told was the sabre of his sire, "The Sword of Bunker Hill."

Then, amidst the laughter of thousands of people, the "patriarch," representing, perhaps, a minister of the Gospel, was wheeled around the platform on the "Day Mare," surrounded by what might well be a group of yelling savages.

Then the handle was pulled out, the vehicle was overturned and the "patriarch" "spilled" upon the floor. Rolling to the edge of the platform, he sprang over the reporters' table and ran down the center aisle into the vestibule.

Thus ended the utterly silly and nonsensical rot upon which 7,000,000 people, who claim to be intelligent, sane and of lawful age, spend years of valuable time and thousands of dollars of money, which is thus diverted from its rightful use in the feeding, clothing and educating of the young, the hope of Home, Church and Nation.

The General Overseer then said:

Every one in this meeting who desires to be free from sin and to fight for right with the witness of the Spirit, please to stand. All who desire to serve God fully, stand.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me Thy Holy Spirit that I may do right; that I may restore wherein I have done wrong; that I may confess; that I may trust in Jesus the Lamb of God that taketh away the sin of the world. Give me power to overcome the infernal works of darkness; to reprove them, and to fight against these lodges which destroy Home, destroy the Church, destroy the Nation; which defile the earth, and bring a curse and not a blessing, for Jesus' sake. Deliver me and bless me and help me to be a blessing to others. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Now did you mean it?

Voices—"Yes."

Dr. Dowie—Will you live it?

Voices—"Yes."

Dr. Dowie—God help you. I am thankful that at half-past eleven o'clock, at the end of this long service, thousands of persons are still left to utter this Consecration Prayer.

Pray for me, and let us sing the Doxology.

After the singing of the Doxology the meeting was closed with the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

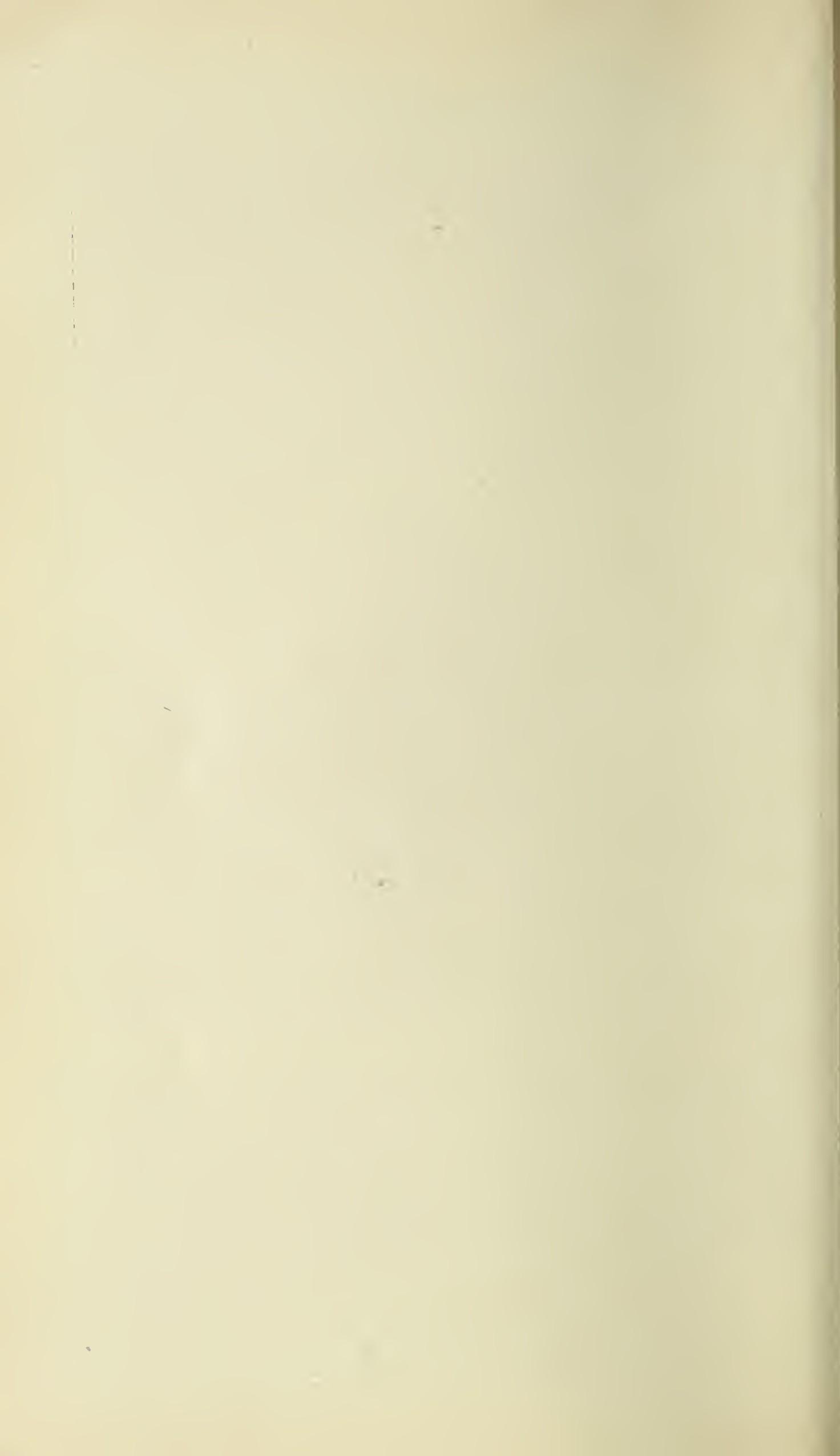
LIST OF THE BRAVE MEN WHO EXPOSED THE "SECRETS."

The following is a list of those who took part, so bravely and well, in the above startling exposure of the so-called secrets of the first and third degrees of so-called Ancient Free-masonry. There is also given after the name of each the degree in Masonry to which he had attained:

Edmond Ronayne, Chapter Mason.	A. Schmalgemeier, Master Mason.
Arthur A. Fox, Master Mason.	Gustav Wolter, Master Mason.
Frank H. West, Chapter Mason.	W. A. Raymond, Master Mason.
Burt M. Rice, Knight Templar.	B. F. H. Stanton, Knight Templar.
Silas C. Burnett, Knight Templar and Mystic Shriner.	W. Y. French, Master Mason.
Wm. S. Peckham, Master Mason.	T. R. Evans, Master Mason.
P. W. Zoller, Master Mason.	A. C. Jenson, Master Mason.
H. W. Judd, Thirty-second Degree Scottish Rite Mason.	John Murdock, Master Mason.
Wade H. Myers, Master Mason.	Dr. Matthew Jarvis, Master Mason.
A. S. Lasley, Chapter Mason.	F. O. Eddy, Master Mason.
Henry Bratsch, Master Mason.	Louis Lindskog, Master Mason.
John Dow, Master Mason.	Joseph H. Lamond, Master Mason.
	J. C. Farnfield, Mason.

The following-named gentlemen participated in the mock conferring of the "Golden Rule Degree" upon a so-called "Patriarch." Among them are ex-members of several Secret Orders:

E. A. Parsons,	Dr. W. A. Zeno,
R. H. Harper,	W. A. Starret,
W. H. Bogue,	J. E. Daniels,
Andrew Peterson,	George Matson,
F. H. Forshall,	William Green,
W. H. Disbro,	J. F. Porter,
G. W. Smale,	P. T. C. Leise,
J. H. Cunningham,	A. F. Schaffer,
Jacob Bollinger,	John H. Shaw,
G. F. T. Murphy,	And others.



APPENDIX.

The following article was published in "Leaves of Healing," Volume VII, Number 2, in connection with the Series of Discourses, "Zion's Conflict With Methodist Apostasy"
Zion's Conflict—181



CAPT. WILLIAM MORGAN.

MURDERED BY FREEMASONS IN NIAGARA RIVER, ABOUT SEPTEMBER
18, 1826, FOR EXPOSING THE SHAMEFUL SECRETS
OF THE MASONIC ORDER.

ZION'S INQUISITION FOR BLOOD.

THE STORY RETOLD OF THE MURDER OF CAPT. WILLIAM MORGAN,
OF BATAVIA, NEW YORK, BY FREEMASONS, IN
NIAGARA RIVER, SEPTEMBER 18, 1826.

NEARLY seventy-four years have passed away since the Rev. F. H. Cummings, Chaplain of a Royal Arch Chapter, at a Masonic banquet held in Lewiston, New York, on September 18, 1826, was called on for a toast.

In the expressive words of the Hon. Thurlow Weed, "He responded with peculiar emphasis, and in the language of their ritual, 'The enemies of our order: May they find a grave six feet deep, six feet long, and six feet due east and west.'

"Immediately after that toast, which was received with great enthusiasm," a number of the banqueters left the table and drove to Fort Niagara. They took Capt. Morgan from the cell where the Freemasons had confined him after they had kidnaped him, pretending to be his friends. They said that they were taking him to Canada; took him down to a boat, which was ready at the mouth of the Niagara River, and after gagging him, and binding his hands, they wound a rope around his body, tied to him heavy weights, and one of them, whose confession we give in the documents which follow, pushed him over into the dark river.

The terrible story is told in many of its details, some of the narratives being given on a very recent date in Central Zion Tabernacle by an aged man whose father had taken part in protecting Morgan's publisher, Miller, and in whose house Mrs. Morgan had lived for ninety days after the murder of her husband.

The horrible confession made to this brother, Asa Curtiss, of Wheeler, Indiana, by the son of one of those who committed the crime, has brought up once more the terrible guilt of the Masonic-Methodist Episcopal Church, which has never repudiated the awful toast of one of its ministers, but has, on

the contrary, affiliated itself so closely with the Masonic order that the Methodist Conferences of today are mainly composed of Freemasons.

In 1898, at Chester, Pennsylvania, the Rev. J. F. Crouch, a member of the Conference then in session, said that ninety per cent of the members were Freemasons.

It is probable that this proportion obtains in the Quadrennial General Conference which is sitting in Chicago at this time.

We propose to demand, in the Name of Christ our Lord, an account of the blood of Morgan at their hands, and to show the diabolical, antichristian, and absolutely heathen nature of this Secret Order, which is but a form of Baal-worship.

For many years we have felt that some one must lay bare, in such a way as to arrest the attention of the whole country and the world, the horrible fact that the Methodist Episcopal Church and other churches have been sold out by their leaders to the Masonic Order, and therefore to the World, the Flesh, and the Devil. No language can be too severe with which to characterize this betrayal of the Covenant of God by those who have made a "Covenant with Death and an Agreement with Hell," and who deliberately transgress the law of God by affiliating themselves with the "unfruitful works of darkness."

This is the condition today, for the most part, of the most prominent leaders of the so-called churches; and in the series of discourses which we begin tomorrow in Central Zion Tabernacle, we will deal especially with the Methodist Apostasy.

Once more that silent figure, gagged and bound, stands there in the darkness, and pleads, mutely, for the vengeance of God against this horrible system of Secretism which has seized upon the pulpit and the platform, the press and the people, twining its octopus-like tentacles around justice and truth, law and order, strangling the Home, the Church and the Nation.

Like some horrible devil-fish, its object seems to be only destruction, and its alleged charities and religious ceremonies are but a flimsily veiled pretense, under which it covers the deadliest hatred to God and the Gospel of Salvation and Healing and Holy Living which He sent to us in the person of His Son, and in the power of the Holy Spirit.

We denounce the solemn mockeries of the Quadrennial Conference now being held in Chicago, and before God and

men and angels we brand the organization as one that has really become the Church of the Masonic Order: an order which denies the Supremacy of our Lord Jesus Christ as King of Kings and Lord of Lords, and which, while pretending to revere the Bible, leaves out every reference to the Name of Jesus from all its ritual, in the thirty-three degrees of straight Masonry. In all its secret lodge worship Masonry never owns Him as the one Mediator between God and man.

Multitudes of godly men and women, youths and maidens, and doubtless many hundreds of ministers, are to be found in the Methodist Episcopal Church, who have no sympathy whatever with the claims of this arrogant and Satanically inspired system of secret devilry. These can never be set free until the real nature of Masonic-Methodism is exposed, until this organization is shown to be diabolical, and then millions will rally around the Standard which Zion is raising in every part of this land and throughout the world: the standard of a Primitive, Catholic and Apostolic Christianity.

ASA CURTISS' STORY OF MORGAN'S ABDUCTION AND MURDER.

Extracts from Editorial Notes, LEAVES OF HEALING, Volume VI, Number 14; Jan. 27, 1900.

WHEELER, PORTER COUNTY, INDIANA, }
January 16, 1900. }

FRIEND DOWIE:—I hardly know how to convey to you the information I desire. However, I will try.

I am laying claim to nearly four-score years; hand trembling, eyesight failing, memory good.

I have been acquainted with that doleful disease, Masonry, all my life.

It was my father, with a company of soldiers, who took Miller from the Masons at the time they kidnaped Morgan. The Masons brandished a sword over my father's head with the words, "G— d— you, we have a great mind to Morganize you!"

We did not expect to see our father alive in the morning, but God preserved him.

The man who had Morgan in charge was a saloonkeeper and one of the high Masons of New York.

We soon left the State of New York and located in Loraine County, Ohio.

Soon after our location the son of the old man who had Morgan in charge located on the farm adjoining ours.

Soon after the son's location the old man, the kidnapere, came to his son's house, having separated from his wife and having lost all of his property.

When he arrived in Ohio he was the poorest beggar I ever saw. The son looked upon the old man and exclaimed, "O my God, father, what is the matter with you?"

SIGNIFICANT CONFESSION OF ONE OF THE MURDERERS.

The old man answered, "Ever since I had Morgan in charge and assisted in putting him to death, there have been spirits within and without tormenting me."

I was well acquainted with the old kidnaper. He seemed to be dazed, strolling about the fields, and very seldom seen in the streets.

The old man went about twelve miles west to see a distant relative, and there died.

Word was sent to his son to come for him.

A wagon was provided and some friends accompanied the son. Reaching their destination they put the old man's body in the wagon and started for the son's home.

When within eighty rods of his son's house, a halt was called by the son, who said: "I do not want the old man in my house tonight."

There was a railroad depot there and a handcar house.

The son called out, "Where is the foreman of the track?"

Foreman—"He is here."

Son—"Will you open the handcar house and let me put the old man in there tonight?"

Foreman—"Yes."

I stood looking on, and wondered.

Within eighty rods of the son's house, and yet he put the corpse into a handcar house!

They carried the casket in and set it down on a pile of shovels, crowbars, spike hammers, etc., and locked the car house.

In the morning the men went to their track work, leaving the car house open, so when they got ready they could remove the body to the grave.

SINS OF THE FATHER VISITED UPON THE CHILDREN.

The old man's son died five or six years ago.

The grandchildren now live here near me, and I must say that vexations and disappointments have followed them all the days of their lives.

For the space of ninety days after the death of Morgan, Mrs. Morgan made my father's house her home; then returned to Batavia, and I have no further account of her.

Sixty-two years ago I gave my name to the M. E. Church, and five years ago I ordered my name stricken from the list. My son ordered likewise.

Our withdrawal produced quite a flutter amongst the Masons and Odd Fellows.

Several committees were appointed to request our return, but it produced no effect.

We stand by ourselves.

They have just closed a two weeks' revival here in our village, where there are eighty members, and their daily attendance during the revival averaged eighteen to twenty persons, worldly people and all.

LOSS OF POWER IN THE MASONIC-METHODIST CHURCH.

There has not been a convert here in our M. E. Church in twenty-five years.

Some time ago a quarterly meeting came in order. A minister from Chicago was invited and came down, and also one from Crown Point.

Three ministers were present Saturday afternoon and I made up the congregation.

I was the only hearer present.

I have heart disease and my children fear my departure.

Some days I feel pretty well and then quite off again.

I did greatly desire to come to Chicago on some Sabbath Day and hear you preach.

I should much love to attend your meetings and hear the testimonies, and I might have a word to say.

I have prayed that God would endow some one with sufficient courage to expose the corruption of the M. E. Church and the Secret Orders.

Our people are all swallowed up in the Secret Orders. So bold are they as to say that Jesus Christ was a Mason.

I am so glad you have taken it in hand to reveal them to the people.

My son says the people are terribly excited here over the exposition of their orders.

God bless you and all yours for time and eternity.

How can people have faith in God and at the same time set aside healing?

In my lifetime I have seen much of Divine Healing.

You will please receive this as from the hand of your friend, who is nearly eighty years old.

My son says we must not put this letter in the office here, for seeing it addressed to you, they would destroy it.

Please collect all the mistakes together and charge them to eighty years.

ASA CURTISS.

STORY OF MORGAN'S ABDUCTION AND MURDER BY
FREEMASONS.

Extract from Report of Meeting held in Central Zion Tabernacle, Lord's Day Morning, January 28, 1900. LEAVES OF HEALING, Volume VI, Number 15; February 3, 1900.

Asa Curtiss, Wheeler, Porter County, Indiana, said: "I am the one who wrote Dr. Dowie that letter which appeared in the last issue of LEAVES OF HEALING. I wrote it from experience, and what my father told me.

"It wounds my soul to be called to testify against the sins of so-called Christian Churches. I would gladly cut my testimony short by saying, 'Peace on earth, good will to men begin and never end.'

"But I am called upon to speak of events which took place at Batavia in the days when Morgan was put to death, and the whole country was in commotion. We heard nothing but the talk of Morgan and the Masons

who put him to death. Yet the common people doubted that cruelty of that character could be so rank as it proved to be. Therefore they were not sufficiently on their guard to be Morgan's friends as they ought to have been in time of need.

"I have the story from my father and from the lips of the son of a man who was intimately connected with the whole affair.

MORGAN ABDUCTED BY HYPOCRITICAL LIARS.

"The old man went into the jail at Canandaigua, and said to Morgan, 'I am your friend; put yourself under my protection, and you are safe. Say nothing.' That was in order to get Morgan out of prison and keep him quiet, and to say nothing until they put him in the coach. 'We are your friends,' they said, 'and if you make any disturbance, the Masons will discover your departure from here, and there will be trouble.'

"Morgan was conducted into the coach. The old man who had him in charge had been driven away. Morgan's language was: 'If you are my friend, then I am safe; but if you are my enemy, my doom is sealed.' The man proved to be his enemy, and his doom was sealed.

"Shortly after, they took an assistant of Morgan's by the name of Miller. They arrested him for the alleged stealing of some small article, and put him in jail. They brought him out in the night with the same pretensions that they had Morgan, but Miller, being posted somewhat by this time, was too sharp to be quiet. He shouted, 'I am Miller.'

"My father, with a company of soldiers, made a rush into the crowd at the jail door, seized Miller by the collar, took him away, and gave him over to Anti-Masonic friends."

"The Masons, with a sword over my father's head, said, 'G—d— you, we have a notion to Morganize you here tonight!' We did not expect to see our father alive in the morning."

"After this we emigrated from the State of New York to Ohio."

Mr. Curtiss then related the incident of the old man's death and strange burial, as published in a letter from him in LEAVES OF HEALING, Volume VI, Number 14, pages 423 and 424.

He then continued: "The son told my father and myself that from the time he came to years of judgment their house was in a perfect turmoil; that they could not dwell in one house, and he was turned away from home. He told me of the old man's conduct to his family."

"The old gentleman was separated from his wife, and lost every cent of his property.

"Hasten, Lord, that happy day
When beneath Thy gentle ray
The Gospel of the Word shall sway
And reign triumphantly."

Extract from Report of Praise and Testimony Meeting held in Zion Home, Saturday Evening, January 27, 1900. LEAVES OF HEALING, Volume VI, Number 15; February 3, 1900.

Asa Curtiss, Wheeler, Indiana, gave his testimony in detail concerning the murder of Morgan, who was kidnaped by the Masons, confirming the

letter written by him to the General Overseer, and published in last week's issue in the Editorial Notes.

ROCHESTER UNION AND ADVERTISER'S ACCOUNT OF THE MURDER OF MORGAN.

As indicative of the great interest in the case of William Morgan still existing in the minds of the people, we publish the following from the Rochester (New York) *Union and Advertiser* of January 22, 1900. It is an extract from a long article with a sensational heading, illustrated by a likeness of the late William Morgan. (It is from this likeness that the one which we publish in this book is taken.) It will be noticed that this paper, while not antimasonic in its principles, freely admits the murder of Capt. William Morgan by Freemasons.

In September, 1826, there occurred an event in Western New York, with Rochester its center, which ramified and shook the whole continent and attracted attention far beyond—the abduction of William Morgan, a former resident of this city, from the bosom of his family in Batavia and the jail in Canandaigua, and his subsequent taking off for betrayal of the secrets of Masonry, the prime movers and chief actors in which combination of drama and tragedy were citizens and residents here.

But to return to William Morgan. He was imprisoned by the conspirators, with, of course, the assent of the commandant, and without lawful authority, in one of the casemates of Fort Niagara, awaiting the advent of a representation of the fraternity in Canada to come and take him away and dispose of him.

Matters were getting too warm for further delay, and he was accordingly disposed of here.

JOHN WHITNEY CONFESSES HIS COMPLICITY IN MURDER OF MORGAN.

One of the conspirators, John Whitney, of Rochester, according to Thurlow Weed, long after all was over, confessed to him in the presence of Simeon B. Jewett, of Clarkson Four Corners, a great Mason and Democrat, that at shut of day he, Whitney, and three others, took Morgan into a boat, with ropes, weights, etc., prepared; rowed out with him on Lake Ontario, and threw him overboard.

Months afterward, the body, having become detached from the ropes and weights by action of the water, floated ashore in Niagara County, and was identified as that of William Morgan. It was claimed by the conspirators and their friends that it was not the body of Morgan, but of one Timothy Monroe, a Canadian, who had been lost in Lake Ontario.

The conspirators admitted the abduction, and several of them, indicted in Ontario County, upon arraignment for trial pleaded guilty and were sentenced to various terms of imprisonment.

But with the exception of John Whitney, Thurlow Weed being witness as to him, they never owned up to the murder.

REV. CHARLES G. FINNEY'S ACCOUNT OF THE MURDER OF MORGAN.

Extract from "The Character, Claims and Practical Workings of Freemasonry," by Rev. Charles G. Finney, Late President of Oberlin College.

CHAPTER II. A SCRAP OF HISTORY.

In this number I must remind readers of some facts that occurred about forty years ago; which, as matters of history, though then well-known to thousands, are probably now unknown to the great majority of our citizens.

Elderly men and women, especially in the Northern States, will almost universally remember the murder of William Morgan by Freemasons, and many facts connected with that terrible tragedy. But, as much pains have been taken by Freemasons to rid the world of the books and pamphlets, and every vestige of writing relating to that subject, by far the larger number of young people seem to be entirely ignorant that such facts ever occurred. I will state them as briefly as possible.

MORGAN'S EXPOSURE OF FREEMASONRY.

About forty years ago, an estimable man by the name of William Morgan, then residing in Batavia, New York, being a Freemason, after much reflection, made up his mind that it was his duty to publish Freemasonry to the world.

He regarded it as highly injurious to the cause of Christ, and as eminently dangerous to the government of our country, and I suppose was aware, as Masons generally were at that time, that nearly all the civil offices in the country were in the hands of Freemasons; and that the press was completely under their control, and almost altogether in their hands.

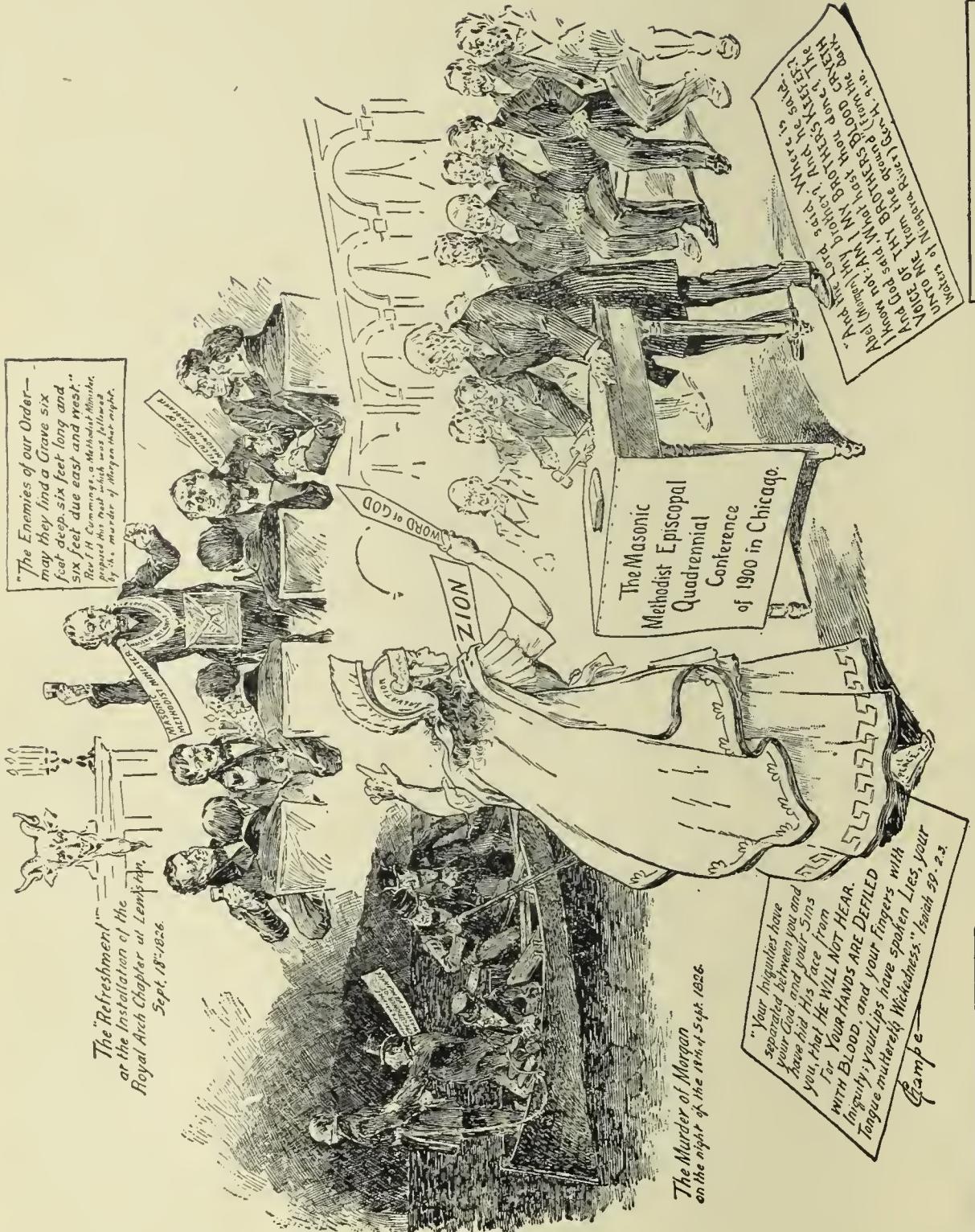
Masons at that time *boasted* that all the civil offices in the country were in their hands. I believe that all the civil offices in the county where I resided, while I belonged to them, were in their hands. I do not recollect a magistrate, or a constable, or sheriff in that county that was not at that time a Freemason.

A publisher by the name of Miller, also residing in Batavia, agreed to publish what Mr. Morgan would write. This, coming to be known to Freemasons, led them to conspire for his destruction.

This, as we shall see, was only in accordance with their oaths. By their oaths they were *bound* to seek his destruction, and to execute upon him the penalty of those oaths.

ABDUCTION OF MORGAN.

They kidnaped Morgan and for a time concealed him in the magazine of the United States Fort—Fort Niagara, at the mouth of Niagara River, where it empties into Lake Ontario. They kept him there until they could arrange to dispatch him.



ZION MAKING INQUISITION FOR BLOOD.

Sing Praises to the Lord, which dwelleth in Zion,
Declare among the people His doings.—Psalm 41.1.

In the meantime, the greatest efforts were made to discover his whereabouts, and what the Masons had done with him.

Strong suspicions came finally to be entertained that he was confined in that Fort; and the Masons, finding that those suspicions were abroad, hastened his death. Two or three have since, upon their deathbed, confessed their part in the transaction.

They drowned him in the Niagara River.

The account of the manner in which this was done will be found in a book published by Elder Stearns, a Baptist Elder.

The book is entitled "Stearns on Masonry." It contains the deathbed confession of one of the murderers of William Morgan.

On page 311 of that work you will find that confession. But as many of my readers have not access to that work, I take the liberty to quote it entire, as follows:

CONFESSOR.

THE MURDER OF WILLIAM MORGAN, CONFESSED BY THE MAN WHO,
WITH HIS OWN HANDS, PUSHED HIM OUT OF THE BOAT
INTO NIAGARA RIVER!

"The following account of that tragical scene is taken from a pamphlet entitled, 'Confession of the Murder of William Morgan, as taken down by Dr. John L. Emery, of Racine County, Wisconsin, in the Summer of 1848, and now (1849) first given to the public.'

"This 'Confession' was taken down as related by Henry L. Valance, who acknowledges himself to have been one of the three who were selected to make a final disposition of the ill-fated victim of Masonic vengeance.

"This confession, it seems, was made to his physicians, and in view of his approaching dissolution, and published after his decease.

HAUNTING REMORSE OF ONE OF MORGAN'S MURDERER'S.

"After committing that horrid deed he was, as might well be expected, an unhappy man, by day and by night. He was much like Cain—'a fugitive and a vagabond.'

"To use his own words, 'Go where I would, or do what I would, it was impossible for me to throw off the consciousness of crime. If the mark of Cain was not upon me, the curse of the first murderer was—the blood-stain was upon my hands and could not be washed out.'

"He therefore commences his confession thus: 'My last hour is approaching; and as the things of this world fade from my mental sight, I feel the necessity of making, as far as in my power lies, that atonement which every violator of the great law of right owes to his fellowmen.'

"In this violation of law, he says, 'I allude to the abduction and murder of the ill-fated William Morgan.'

"He proceeds with an interesting narrative of the proceedings of the fraternity in reference to Morgan, while he was incarcerated in the magazine of Fort Niagara.

"I have room for a few extracts only, showing the final disposition of their alleged criminal.

"Many consultations were held, 'many plans proposed and discussed, and rejected.'

THE MURDERERS CHOSEN BY LOT.

"At length, being driven to the necessity of doing something immediately for fear of being exposed, it was resolved in a council of eight, that he must die: must be consigned to a 'confinement from which there is no possibility of escape—THE GRAVE.'

"Three of their number were to be selected by ballot to execute the deed. 'Eight pieces of paper were procured, five of which were to remain blank, while the letter D was written on the others. These pieces of paper were placed in a large box, from which each man was to draw one at the same moment.

"After drawing we were all to separate, without looking at the paper that each held in his hand.

"So soon as we had arrived at certain distances from the place of rendezvous, the tickets were to be examined, and those who held blanks were to return instantly to their homes; and those who should hold marked tickets were to proceed to the Fort at midnight, and there put Morgan to death, in such a manner as should seem to themselves most fitting.'

"Mr. Valance was one of the three who drew the ballots on which was the signal letter. He returned to the Fort, where he was joined by his two companions, who had drawn the death tickets.

"Arrangements were made immediately for executing the sentence passed upon their prisoner, which was to sink him in the river with weights; in hope, says Mr. Valance, 'that he and our crime alike would thus be buried beneath the waves.'

"His part was to proceed to the magazine where Morgan was confined, and announce to him his fate—theirs was to procure a boat and weights with which to sink him.

MORGAN PLEADS FOR SAKE OF HIS FAMILY.

"Morgan, on being informed of their proceedings against him, demanded by what authority they had condemned him, and who were his judges.

"He commenced wringing his hands, and talking of his wife and children, the recollections of whom, in that awful hour, terribly affected him. His wife, he said, was young and inexperienced, and his children were but infants; what would become of them were he cut off, and they even ignorant of his fate?"

"What husband and father would not be 'terribly affected' under such circumstances—to be cut off from among the living in this inhuman manner?

"Mr. V.'s comrades returned, and informed him that they had procured the boat and weights, and that all things were in readiness on their part.

"Morgan was told that all his remonstrances were idle; that die he must, and that soon, even before the morning light.

"The feelings of the husband and father were still strong within him, and he continued to plead on behalf of his family.

"They gave him one-half hour to prepare for his 'inevitable fate.'

"They retired from the magazine and left him. 'How Morgan passed that time,' says Mr. Valance, 'I cannot tell, but everything was quiet as the tomb within.'

"At the expiration of the allotted time they entered the magazine, laid hold of their victim, 'bound his hands behind him, and placed a gag in his mouth.' They then led him forth to execution.

"'A short time,' says this murderer, 'brought us to the boat, and we all entered it—Morgan being placed in the bow with myself alongside of him. My comrades took the oars, and the boat was rapidly forced out into the river.'

"The night was pitch dark; we could scarcely see a yard before us, and therefore was the time admirably adapted to our hellish purpose.'

"Having reached a proper distance from the shore, the oarsmen ceased their labors.

THE MURDER.

"The weights were all secured together by a strong cord, and another cord of equal strength, and of several yards in length, proceeded from that.

"'This cord,' says Mr. V., 'I took in my hand [did not that hand tremble?] and fastened it around the body of Morgan, just above his hips, using all my skill to make it fast, so that it would hold. Then, in a whisper, I bade the unhappy man to stand up, and after a momentary hesitation he complied with my order. He stood close to the head of the boat, and there was just length enough of rope from his person to the weights to prevent any strain, while he was standing.'

"I then requested one of my associates to assist me in lifting the weights from the bottom to the side of the boat, while the others steadied her from the stern. This was done, and, as Morgan was standing with his back toward me, I approached him, and gave him a strong push with both my hands, which were placed on the middle of his back. He fell forward, carrying the weights with him, and the waters closed over the mass. We remained quiet for two or three minutes, when my companions, without saying a word, resumed their places, and rowed the boat to the place from which they had taken it.'

They also kidnaped Mr. Miller, the publisher; but the citizens of Batavia, finding it out, pursued the kidnapers, and finally rescued him.

The courts of justice found themselves entirely unable to make any headway against the widespread conspiracy that was formed among Masons in respect to this matter.

THE CRIMINALS NOT PUNISHED.

These are matters of record. It was found that they could do nothing with the courts, with the sheriffs, with the witnesses, or with the jurors; and all their efforts were for a time entirely impotent. Indeed, they never were able to *prove* the murder of Morgan, and bring it home to the individuals who perpetrated it.

But Mr. Morgan had published Freemasonry to the world. The greatest pains were taken by Masons to cover up the transaction, and as far as

possible to deceive the public in regard to the fact that Mr. Morgan had published Masonry as it really was.

Masons themselves, as is affirmed by the very best authority, published two spurious editions of Morgan's book, and circulated them as the true edition which Morgan had published. These editions were designed to deceive Masons who had never seen Morgan's edition, and thus to enable them to say that it was not a true revelation of Masonry.

In consequence of the publication of Morgan's book, and the revelations that were made in regard to the kidnaping and murdering of Mr. Morgan, great numbers of Masons were led to consider the subject more fully than they had done; and the conscientious among them almost universally renounced Masonry altogether.

I believe that about two thousand lodges, as a consequence of these revelations, were suspended.

The ex-President of a Western College, who is himself a Freemason, has recently published some very important information on the subject, though he justifies Masonry.

THOUSANDS OF EX-MASON'S MEET TO PUBLISH SECRETS.

He says that, out of a little more than fifty thousand Masons in the United States at that time, forty-five thousand turned their backs upon the lodge to enter the lodge no more.

Conventions were called of Masons that were disposed to renounce it. One was held at Le Roy, another at Philadelphia, and others at other places, I do not now remember where.

The men composing these conventions made public confession of their relation to the institution, and publicly renounced it.

At one of these large conventions they appointed a committee to superintend the publication of Masonry in all its degrees. This committee was composed of men of first-rate character, and men quite generally known to the public.

Elder Bernard, a Baptist Elder in good standing, was one of this committee; and he, with the assistance of his brethren who had been appointed to this work, obtained an accurate version of some forty-eight degrees.

He published also the proceedings of those conventions, and much concerning the efforts that were made by the courts to search the matter to the bottom, and also several speeches that were made by prominent men in the State of New York.

This work was entitled "Light on Masonry."

In this work any person who is disposed may get a very correct view of what Freemasonry really is.

This and sundry other reliable works on Freemasonry may be had at Godrich's, and Fitch & Fairchild's bookstores, in Oberlin.

In saying this, it is proper to add that I have no direct or indirect pecuniary interest in the sale of those or of any book on Freemasonry whatever, nor shall I have in the sale of this which I am now preparing for the press. Freemasons shall not with truth accuse me of self-interest in exposing their institution.

Before the publication of "Bernard's Light on Masonry," great pains were taken to secure the most accurate knowledge of the degrees published by the committee, as the reader of that work will see, if he reads the book through.

An account of these matters will be found in "Light on Masonry," to which I have referred.

MASONRY ENTRENCHED IN THE INNER PLACES OF SOCIETY AND GOVERNMENT.

In the Northern or non-slaveholding States, Masonry was almost universally renounced at that time.

But it was found that it had taken so deep a root that in all New England there was scarcely a newspaper in which the death of William Morgan, and the circumstances connected therewith, could be published. This was so generally true throughout all the North that newspapers had to be everywhere established for the purpose of making the disclosures that were necessary in regard to its true character and tendency.

The same game is being played over again at the present day. The *Cynosure*, the new antimasonic paper published at Chicago, is constantly intercepted on its way to subscribers. Four of its first six numbers failed to reach me, and now in December, 1868, I have received no number later than the sixth.

The editor informs me that the numbers are constantly intercepted. The public will be forced to learn what a lawless and hideous institution Freemasonry is.

But at present I refrain from saying more on this point.

It was found that Masonry so completely baffled the courts of law, and obstructed the course of justice, that it was forced into politics; and for a time the antimasonic sentiment of the Northern States carried all before it.

Almost all Masons became ashamed of it, felt themselves disgraced by having any connection with it, and publicly renounced it. If they did not publish any renunciation, they suspended their lodges, had no more to do with it, and did not pretend to deny that Masonry had been published.

I should just as soon expect slavery to be reestablished in this country, and become more popular than ever before—to take possession of the Government and of all the civil offices, and to grow bold, impudent, and defiant—as I should have expected that Masonry would achieve what it has.

When the subject of Freemasonry was first forced upon our churches in Oberlin for discussion and action, I cannot express the astonishment, grief and indignation that I felt on hearing professed Christian Freemasons deny either expressly or by irresistible implication that Morgan and others had truly revealed the secrets of Freemasonry.

But a few years ago such denial would have ruined the character of any intelligent man, not to say of a professed Christian.

But I must say, also, that Masonry itself has its literature. Many bombastic and spread-eagle books have been published in its favor.

They never attempt to justify it as it is revealed in "Light on Masonry," nor reply by argument to the attacks that have been so successfully made

upon it; neither have they pretended to reveal its secrets. But they have eulogized it in a manner that is utterly nauseating to those who understand what it really is.

But these books have been circulated among the young, and have no doubt led thousands and scores of thousands of young men into the Masonic ranks, who, but for these miserable productions, would never have thought of taking such a step.

HON. THURLOW WEED'S ACCOUNT OF THE MURDER OF MORGAN.

A Pamphlet entitled "The Facts Stated. Hon. Thurlow Weed on the Morgan Abduction."

The following is taken from a little pamphlet entitled, "The Facts Stated," by Hon. Thurlow Weed:

NEW YORK, September 9, 1882.

DEAR SIR:—I have delayed the answer to your letter inviting me to attend the unveiling of the monument of Capt. William Morgan, in the hope that I should be able to be present on that occasion.

Impaired vision, added to other infirmities, prevents my going far from home.

The occasion is one that recalls an event of startling interest, arousing deep popular feeling, first at Batavia, Le Roy, Canandaigua and Rochester, then pervading our own and other States.

After reading the proceedings of a meeting at Batavia with the Hon. David E. Evans as presiding officer, I wrote a six-line paragraph for the Rochester *Telegraph*, in which I stated that a citizen of Batavia had been spirited away from his home and family, and that, after a mysterious absence of several days, a village meeting had been held and a committee of citizens appointed to investigate the matter; adding that, as it was known that Freemasons were concerned in this abduction, it behooved the fraternity whose good name was suffering to take the laboring oar in restoring the lost man to his liberty.

MASONIC SENSITIVENESS CONCERNING MORGAN.

That paragraph brought dozens of our most influential citizens, greatly excited, to the office, stopping the paper and ordering the discontinuance of their advertisements.

I inquired of my partner, Robert Martin, what I had done to exasperate so many of our friends. He brought me a book and directed my attention to an obligation invoking severe penalties as a punishment for disclosing the secrets of Masons, inquiring what I thought of a man who, after taking such an obligation, violated it?

I replied that I did not know any punishment too severe for such a perjurer.

The discontinuance of the paper embraced so large a number of its patrons, I saw that my brief and, as I supposed, very harmless paragraph would ruin the establishment. Unwilling that my partner should suffer, I promptly withdrew, leaving the establishment in the hands of Mr. Martin.

The paper was doing well, and until that paragraph appeared my business future was all I could desire.

At that time an editor was wanted at Utica, where I had formerly worked and where I had many friends, but my offer to go there was declined. I was equally unfortunate in my application for editorial employment at Troy.

The objection in both cases was that I had been too busy in getting up an excitement about Morgan.

Meantime the mystery deepened and public meetings were held in several villages, Rochester included.

In the meeting at Rochester it was assumed that all good citizens would unite in an effort to vindicate the law.

MASONS BLOCK THE WHEELS OF JUSTICE.

A committee was appointed consisting of seven, three of whom were Masons. It was soon discovered that the three Masons went from the committee to the lodge rooms.

It was subsequently ascertained that two of these gentlemen were concerned in the abduction, and that Morgan had been committed to the jail in Canandaigua on a false charge of larceny, and that he had been carried from thence secretly by night to Fort Niagara.

The committee encountered an obstacle in obtaining indictments in five of the six counties where indictments were needed.

The sheriffs who summoned the grand juries were Freemasons.

In four counties no indictments could be obtained.

In Ontario, however, the District Attorney, Bowen Whiting, and the Sheriff, Joseph Garlinghouse, though Masons, regarded their obligation to the laws of the State paramount.

Sheriff Garlinghouse and District Attorney Whiting discharged their duties independently and honestly.

As the investigations proceeded, the evidence increased that Morgan had been unlawfully confined in the Canandaigua jail and secretly conveyed to Fort Niagara, where he was confined in the magazine.

There was every reason to believe that he was taken from the magazine and drowned in Lake Ontario. This, however, was boldly and persistently denied—denials accompanied by solemn assurances that Morgan had been seen alive in several places, divided the public sentiment.

MASONS IN POLITICS.

At town meetings, several months after Morgan's disappearance, the question was carried into politics. A large number of zealous antimasons determined to make it a political issue.

Solomon Southwick was nominated at Le Roy for Governor.

Our committee firmly resisted all such efforts, urging all who were connected with us in an effort to vindicate the law to vote for the candidates of the party with which they had been previously connected.

We endeavored to induce the Whig State Convention to nominate Francis Granger, but, failing in that, we gave our support to Judge Smith Thompson.

Afterwards, at a village election in Rochester, Dr. F. F. Backus, who had been Treasurer by a unanimous vote of the electors from the time the village charter had been obtained, was again the candidate of both parties.

No whisper of opposition was heard before the election, or at the polls, but when the votes were canvassed a majority appeared in favor of Dr. John B. Elwood.

Dr. Backus was an active and influential member of the Morgan investigating committee.

That astounding result produced an instantaneous change.

Political antimasonry from that moment and for that reason became an element in our elections.

It was alleged and extensively believed that the "Morgan Committee," to gratify personal aspirations, went voluntarily into politics. Those allegations were as untruthful as they were unjust.

It was not until we ascertained that the fraternity, by a secret movement, was strong enough to defeat the candidate of both political parties that we consented to join issue with them politically.

DISCOVERY OF MORGAN'S BODY.

In the autumn of 1827, the discovery of the body of an unknown man on the shore of Lake Ontario, near the mouth of Oak Orchard Creek, gave a new and absorbing aspect to the question.

The description of that body, as published by the Coroner who held an inquest over it, induced a belief that it was the body of William Morgan.

Our committee decided to hold another inquest.

Impressed with the importance and responsibility of the question, I gave public notice of our intention and personally invited several citizens who had known Morgan to be present.

One of our committee went to Batavia to secure the attendance of Mrs. Morgan and as many others who knew him as would attend.

The body had been interred where it was found.

The rude coffin was opened in the presence of between forty and fifty persons.

When it was reached and before removing the lid, I received from Mrs. Morgan, and others who knew him well, descriptions of his person.

Mrs. Morgan described the color of his hair, a scar upon his foot, and that his teeth were double all round.

Dr. Strong confirmed Mrs. Morgan's statement about double teeth, one of which he had extracted, while another was broken, indicating the position of the extracted and broken teeth.

When the coffin was opened the body disclosed the peculiarities described by Mrs. Morgan and Dr. Strong,

This second inquest and the examinations of the body proceeded in open day and in the presence of Masons and antimasons, not one of whom dissented from the Coroner's jury, by which the body was unanimously declared to be that of *William Morgan*.

Mrs. Morgan, in her testimony, failed to recognize the clothes.

The body was taken to Batavia, where it was re-interred, no one as yet expressing any doubt of its identity.

DISPUTE AS TO IDENTITY OF THE BODY.

Subsequently, however, we were surprised by a statement that the body supposed to be that of Morgan was alleged to be the body of Timothy Monroe, who had been drowned in the Niagara River several weeks before holding the first inquest.

This awakened general and intense feeling.

Notice was given that a third inquest would be held at Batavia, where the widow and son of Timothy Monroe appeared as witnesses.

Mrs. Monroe swore to a body essentially different from that found at Oak Orchard Creek. Her husband, she said, had black hair that had been recently cut and stood erect. Her testimony made her husband from three to four inches taller than that of the body in question.

She testified that her husband had double teeth all round and described an extracted tooth from the wrong jaw and knew nothing of the broken tooth. The hair upon the head of the drowned man was long, silky, and of a chestnut color, while that of Monroe, according to the testimony of Mrs. Monroe and her son, was short, black, and close cut.

While Mrs. Monroe failed in describing the body, her description of the clothing was minutely accurate. The heel of his stocking was described as having been darned with yarn different in color.

Her cross-examination was very rigid and her answers throughout were found to be correct.

The clothing thus described had been in possession of the Coroner, who testified that it had not been seen either by Mrs. Monroe or any stranger from whom she could have obtained information.

On the other hand, Mrs. Morgan's description of the body, before she had seen it, was quite as satisfactory as Mrs. Monroe's description of the clothes.

Our committee took no part in the third inquest, and the body, as is known, was declared to be that of Timothy Monroe.

Simultaneously an incident occurred showing the vindictive spirit of our opponents.

LONGEVITY OF A LIE.

On the evening of the day that the body interred at Batavia was declared by a third inquest to be that of Timothy Monroe, I went into the billiard-room of the Eagle Hotel to see a friend from Clarkson. When leaving the room, Ebenezer Griffin, Esq., a prominent lawyer employed as counsel for Masons, who was playing billiards, turned to me, cue in hand, saying, "Well, Weed, what will you do for a Morgan now?" To which I replied, "That is a good enough Morgan for us till you bring back the one you carried off."

On the following morning the *Daily Advertiser*, a Masonic organ, contained a paragraph charging me with having boastingly said that the body in question "was a good enough Morgan until after the election."

That perversion went the rounds of the Masonic and Democratic press, awakening much popular indignation and subjecting me to denunciations in speeches and resolutions at political meetings and conventions.

Explanations were disregarded; the maxim that "Falsehood will travel miles while Truth is drawing on its boots" was then verified.

I suffered obloquy and reproach from that wicked perversion for nearly half a century. Indeed, there is reason to believe that even now, where I am personally unknown, generations are growing up believing that I mutilated a dead body for political effect, and, when exposed, boasted that it was a good enough Morgan until after the election.

Forty years afterwards the editor of the paper who originated that calumny, by a series of pecuniary reverses, was compelled to apply to me for assistance. I avenged the great wrong he had done me by obtaining for him a situation in the Custom House.

This served to extend and intensify the "excitement." It was everywhere charged and widely believed that I had mutilated the body in question for the purpose of making it resemble that of Capt. William Morgan.

I encountered prejudices thus created both in Paris and London twenty years afterward.

Our investigations were embarrassed and protracted by the absence and concealment of important witnesses.

MASONS SPIRIT AWAY A WITNESS.

One of these witnesses was an invalid soldier who had had the care of Morgan while confined in the magazine at Fort Niagara, but he disappeared, and all efforts to find him were unavailing for more than a year.

I finally traced him (Elisha Adams) to Brookfield, a mountain town in Vermont.

We reached the log house of Adams' brother-in-law, with whom he was hiding, between 12 and 1 o'clock at night. Our rap was responded to by the owner, to whom, on opening the door, the Sheriff introduced me, directly after which, and before anything more had been said, we heard a voice from the second floor of the cabin, saying, "I am ready and have been expecting you all winter."

Immediately afterwards the old man came down the ladder, and in ten minutes we departed on our return.

While waiting for breakfast at the foot of the mountain, several men dropped into the bar-room where we were sitting.

When called to breakfast, the landlady, carefully closing the doors, remarked that her husband had sent around for Masons, some of whom had already appeared, but that we need not fear them, for she had sent her daughter to inform the other villagers what was going on, and that before we had done breakfast there would be twice as many antimasons as Masons in attendance.

Returning to the bar-room we found that she had done her work thoroughly. Fifteen or twenty men were in the bar-room glaring at each other and at Adams, but nothing was said and we were driven off unmolested.

MASONIC BRIBERY OR INTIMIDATION OF A WITNESS.

On our way back Adams, at different times, stated that hearing a noise in the magazine he reported it to Mr. Edward Giddins, keeper of the Fort,

who told him that a stranger was lodged there who in a day or two would be taken to his friends in Canada, but nothing must be said about it. He then, from time to time, carried food to the person.

Soon afterwards, near midnight, he was told to have a boat in readiness for the purpose of taking away the man in the magazine.

Several gentlemen arrived in a carriage, by whom the man was taken from the magazine and escorted to the boat.

Adams was told to remain on the dock until the boat should return, and that if in the meantime an alarm should be given he was to show a signal to warn the boat away.

As nothing of the kind occurred, the boat returned quietly, and as, of the six who left in the boat, only five returned, he supposed that one had gone to his friends in Canada.

Adams was wanted as a witness in trials then pending in Canandaigua.

We reached that place in the afternoon of the day the court convened.

Three men were on trial for abducting Morgan. The testimony of Adams was essential to complete the link.

On being called to the stand he denied all knowledge bearing upon the question. He resided, he said, at the time specified, in the Fort, but knew of no man being confined in the magazine; and knew nothing of men coming there at night in a carriage, and knew nothing of a man being taken from there in a boat. His denials covering the whole ground were explicit.

That, for the time being, ended the matter.

When the court adjourned I walked across the square with Judge Howell, who presided, and who remarked to me that I had made a long journey for nothing, my witness, Adams, being ignorant of the whole affair.

Gen. Vincent Mathews, of Rochester, who was walking on the other side of the Judge, replied with much feeling, "that the old rascal had not uttered one word of truth while he was on the stand."

Gen. Mathews was the leading counsel for the kidnapers, but refused to be a party in tampering with witnesses.

On our return to Rochester the witness Adams was in an extra stage with his Masonic friends. As there was no longer any need of hiding, he was on his way to Niagara.

In passing the Mansion House, Rochester, Adams, who was standing in the doorway, asked me to stop, saying he wanted to explain his testimony. The lawyers, he said, informed him that if he told what he knew about the magazine and the boat it would be a confession that would send him to State's prison. They also told him that the law did not compel a witness to criminate himself; and, to avoid punishment, he must deny the whole story.

HON. THURLOW WEED PERSECUTED.

In 1831, after my removal from Rochester to Albany, a libel suit was commenced against me by Gen. Gould, of Rochester.

It was tried at Albany, Judge James Vanderpoel presiding.

The libel charged Gen. Gould with giving money he received from the Royal Arch Grand Chapter to enable Burrage Smith and John Whitney to escape from justice.

Gerrit L. Dox, Treasurer of the Grand Chapter, and John Whitney, one of the recipients of the money, were in court to establish the truth of the libel.

Mr. Dox testified that a "charity fund" had been entrusted to Gen. Gould. John Whitney was called to prove that he received a part of the fund, with which, in company with Burrage Smith, he left Rochester and was absent nearly a year.

Gen. Gould's counsel objected to witness' testimony until it had been shown that Gen. Gould *knew* that the money furnished was to enable Smith and Whitney to escape from justice.

The court sustained this objection and Whitney's testimony was excluded.

As it was impossible to *prove* what was known only to Gen. Gould himself, the trial ended abruptly.

Judge Vanderpoel, in charging the jury, dwelt at length upon the licentiousness of the press, and called upon the jury to give exemplary damages to the injured and innocent plaintiff.

The jury thus instructed, but with evident reluctance, found a verdict of \$400 against me.

My offense consisted in asserting a fact, the exact truth of which would have been established if the testimony had not been ruled out by a monstrous perversion of justice.

Col. Simeon B. Jewett, of Clarkson; Major Samuel Barton, of Lewiston, and John Whitney, of Rochester, passed that evening at my house.

Jewett was prepared to testify that he furnished a carriage for those who were conveying Morgan secretly from Canandaigua to Niagara.

John Whitney was one of the party.

Major Barton would have testified that he furnished the carriage which conveyed the party from Lewiston to Fort Niagara, John Whitney being one of that party.

Whitney would have sworn that Gould supplied money to enable him to "escape from justice."

WHITNEY'S CONFESSION OF MURDER.

In the course of the evening, the Morgan affair being the principal topic of conversation, Col. Jewett turned to Whitney with emphasis and said, "John, what if you make a clean breast of it?"

Whitney looked inquiringly at Barton, who added, "Go ahead."

Whitney then related in detail the history of Morgan's abduction and fate.

The idea of suppressing Morgan's intended exposure of the secrets of Masonry was first suggested by a man by the name of Johns. It was discussed in lodges at Batavia, Le Roy and Rochester.

Johns suggested that Morgan should be separated from Miller and placed on a farm in Canada West.

For this purpose he was taken to Niagara and placed in the magazine of the Fort until arrangements for settling him in Canada were completed, but the Canadian Masons disappointed them.

After several meetings of the lodge in Canada, opposite Fort Niagara, a refusal to have anything to do with Morgan left his "kidnappers" greatly perplexed.

Opportunely a Royal Arch Chapter was installed at Lewiston. The occasion brought a large number of enthusiastic Masons together.

MURDEROUS TOAST OF MASONIC-METHODIST MINISTER.

"After labor," in Masonic language, they "retired to refreshment." Under the exhilaration of champagne and other viands the Chaplain (the Rev. F. H. Cummings, of Rochester) was called on for a toast. He responded with peculiar emphasis and in the language of their ritual:

"The enemies of our order—may they find a grave six feet deep, six feet long, and six feet due east and west."

Immediately after that toast, which was received with great enthusiasm, Col. William King, an officer in our war of 1812, and then a Member of Assembly from Niagara County, called Whitney, of Rochester; Howard, of Buffalo; Chubbuck, of Lewiston, and Garside, of Canada, out of the room and into a carriage furnished by Major Barton.

They were driven to Fort Niagara, repaired to the magazine, and informed Morgan that the arrangements for sending him to Canada were completed and that his family would soon follow him.

THE MURDER.

Morgan received the information cheerfully and walked with supposed friends to the boat, which was rowed to the mouth of the river, where a rope was wound around his body, to each end of which a sinker was attached.

Morgan was then thrown overboard.

He grasped the gunwhale of the boat convulsively.

Garside, in forcing Morgan to relinquish his hold, was severely bitten.

Whitney, in concluding his narrative, said he was now relieved from a heavy load; that for four years he had not heard the window rustle or any other noise at night without thinking the sheriff was after him.

Col. Jewett, looking fixedly at Whitney, said, "Weed can hang you now."

"But he won't," was Whitney's prompt reply.

Of course a secret thus confided to me was inviolably kept, and twenty-nine years afterwards, while attending a National Republican Convention at Chicago, John Whitney, who then resided there, called to say that he wanted me to write out what he once told me about Morgan's fate, to be signed by him in the presence of witnesses, to be sealed up and published after his death.

I promised to do so before leaving Chicago.

There was no leisure, however, during the sitting of the Convention, and even before its final adjournment, forgetting what I had told Whitney, I hurried to Iowa, returning by way of Springfield to visit Mr. Lincoln.

In the excitement of the canvass which followed and the secession of the Southern States upon Mr. Lincoln's election, I neglected the important duty of securing the confession Whitney was so anxious to make.

In 1861 I went to Europe, and while in London wrote a letter to Whitney asking him to get Alex. B. Williams, then a resident of Chicago, to do

what I had so unpardonably neglected. That letter reached Chicago one week after Whitney's death, closing the last and only chance for the revelation of that important event.

Whitney was a mason by trade, honest, industrious, sober, but excitable.

In all the early stages of the Morgan affair he believed he was doing his duty. The final crime was committed under the circumstances I have related.

I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "antimasonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "Secret Societies."

We labored under serious disadvantages. The people were unwilling to believe that an institution so ancient, to which so many of our best and most distinguished men belonged, was capable of not only violating the laws but of sustaining and protecting offending men of the order.

A vast majority of the American people believed that Morgan was concealed by our committee for political effect.

While we were being fiercely denounced as incendiary spirits, Judge Enos T. Throop, in charging the Grand Jury at Canandaigua, spoke of antimasonry as a "blessed spirit"; a spirit which he hoped "would not rest until every man implicated in the abduction of Morgan was tried, convicted and punished."

ROLL OF HONOR OF ANTIMASONS.

It is pleasant also to contemplate the character of those with whom I was then associated judicially and politically. Than James Wadsworth, George W. Patterson and Philo C. Fuller, of Livingston; Trumbull Cary, George W. Lay, James Brisbane, Moses Taggart, Seth M. Gates, Phineas L. Tracy, Herbert A. Read, Timothy Fitch, Hinman Holden and T. F. Talbot, of Genesee; Albert H. Tracy, Millard Fillmore, Noah P. Sprague and Thomas C. Love, of Erie; Bates Cook, George H. Boughton, Robert Fleming, John Phillips and Lyman A. Spaulding, of Niagara; Andrew B. Dickinson, of Steuben; John Maynard and William Sackett, of Seneca; Myron Holley, of Wayne; Francis Granger, Henry W. Taylor and Samuel Miles Hopkins, of Ontario; William H. Seward, Christopher and Edwin B. Morgan, of Cayuga; Rev. Dr. Nott, of Schenectady; Victory Birdseye and E. W. Leavenworth, of Onondaga; William H. Maynard, of Oneida; Gideon Hard, of Orleans; Abner Hazeltine and John Birdsall, of Chautauqua; Samuel Work, Heman Norton, Samuel G. Andrews, James K. Livingston, Frederick Whittlesey, Dr. F. F. Backus, A. W. Riley and Harvey Ely, of Monroe; Henry Dana Ward, of New York; Weare C. Little, of Albany; Richard Rush, John Sargent and Amos Ellmaker, of Pennsylvania; and William Wirt, of Virginia, an equal number of truly good and eminent men cannot be found.

My friends Weare C. Little, of Albany; Gideon Hard, of Orleans; Moses Taggart, of Genesee, and Lyman A. Spaulding, of Niagara, are almost the only survivors.

CITY AND COUNTY OF NEW YORK.—SS.

Thurlow Weed, being duly sworn, says that the foregoing statements are true.

THURLOW WEED.

Subscribed and sworn to before me this 28th day of September, 1882.

SPENCER C. DOTY, *Notary Public,*

17 Union Square, New York City.

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